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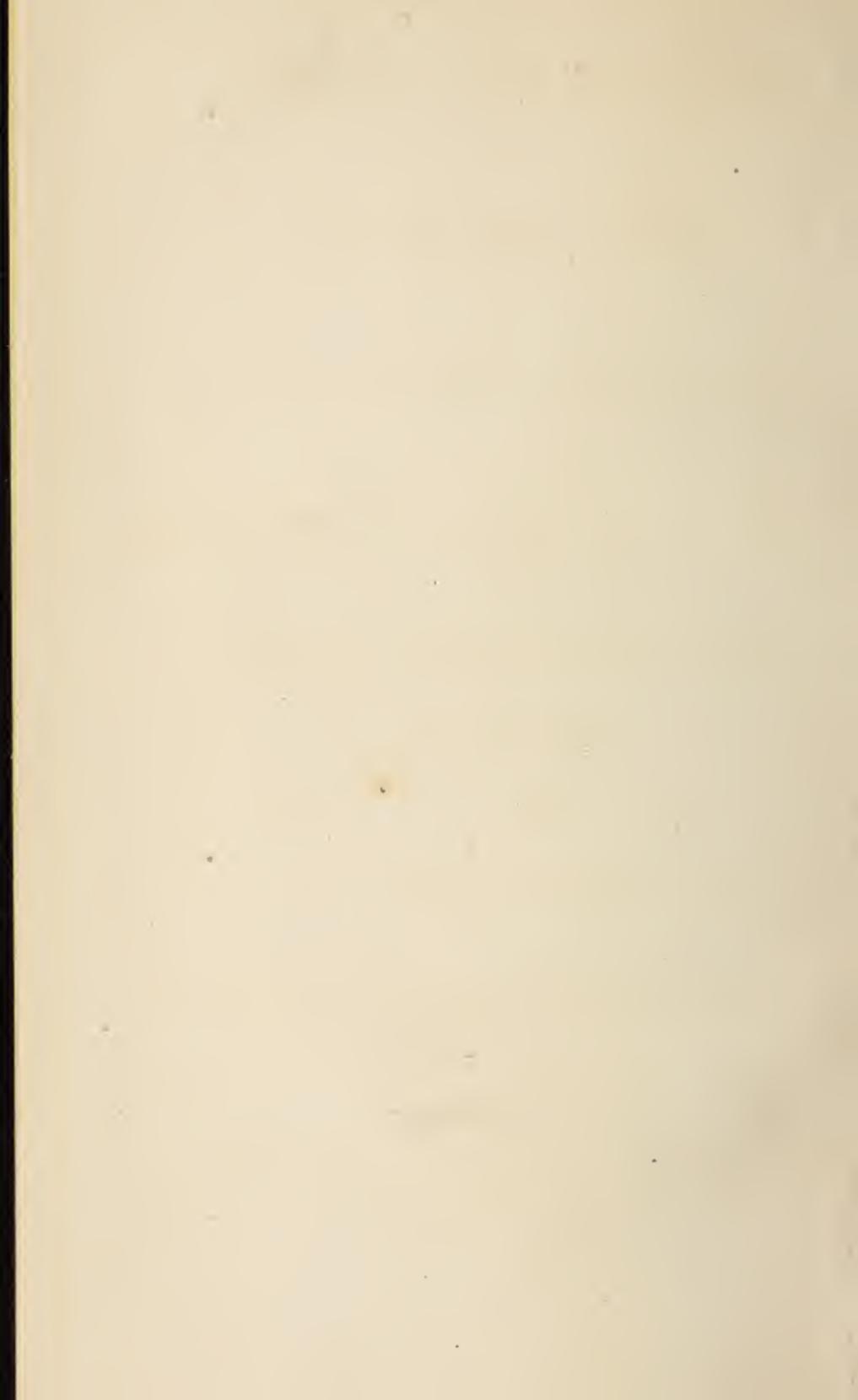
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# SCRIPTURE PROOFS

OF

## THE LITURGY;

OR,

### SCRIPTURAL ILLUSTRATIONS

OF THE DAILY

Morning and Evening Service, and Litany,

OF THE

PROTESTANT EPISCOPAL CHURCH,

17

WITH NOTES.



1833

BY THE

REV. BENJAMIN HALE D.D.

Not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual.—1 COR. ii. 13.

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## P R E F A C E.

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THE design of this little book is to give a scriptural illustration and defence of the daily service of the Protestant Episcopal Church. The plan is simple, and will be at once seen upon inspection. The Liturgy is given, sentence by sentence in one column, and side by side with it, in another, passages of Holy Scripture.

Some of these scripture passages are introduced to vindicate the language of the Liturgy, by showing how closely it adheres to that of revelation—others to illustrate its meaning—others to prove its doctrines—others to enforce its pious sentiments—and others to exhibit the promises, upon which its supplications are grounded.

The Liturgy is often spoken of as scriptural, and the palpable method, which is here adopted, to exhibit its scriptural character, will show it to be as deserving of that praise, as its warmest eulogists have dared to aver. The language and the sentiments of the word of God must have been perfectly familiar to its authors. In preparing the prayers and offices of the Church, they have evidently drawn upon ample stores of biblical knowledge, which had been laid up in their minds, and wrought by devout meditation, into the various uses of prayer, and praise, and instruction. They always give a just preference to the language of scripture, but they show evidently, that in their study of God's word, they have not

profitted, to use the language of the Homilies, merely by becoming “ready in turning of the book, or in saying of it without the book,” but by being “turned into it.” The word of God is the great mine, from which the Liturgy has been derived, and much of the ore has been used almost in its native state. Masses, nearly untouched by human art, have been piled up in constructing the services of the sanctuary, like the stones of the altar, upon which *no tool was to be lifted up.* Ex. 20 : 26.

It is sometimes said—and there are a thousand such remarks, which would not obtain currency, if men were as wary of false representations, as of false coin, and had as much conscience in uttering spurious opinions, as spurious bank notes,—that the Liturgy is tinctured with Romanism. Let it be carefully examined, and what passage can be found in it, for which the Bible does not contain a voucher. A portion of it is here presented, with the vouchers conveniently arranged for the comparison, and the rest, which was conceived and executed in the same spirit, and by the same minds, may be sustained in the same way. Some of our offices we have indeed derived from ancient times, through the Romish Church ; but what then ? It is possible for water to flow through a leaden pipe, without contracting any of its poison. The Greek and Romish Churches are in the line between us and the primitive times, and whatever has come to us from those times, has come through them ; and what hinders, that that, which they have not corrupted, should retain its original purity and value ? No protestant refuses to nourish his devotional feelings by the study of Fenelon or a Kempis, although they were both faithful sons of the Papal Church. Why then should it be thought that our service is but imperfectly reformed, because the Prayer Book, and a Roman missal may happen to have borrowed in some instances, the same prayer from an ancient Liturgy ?—“To the law and to the testimony.” If it be the characteristic prin-

ciple of protestantism to make the Bible the only standard of religious truth, and to derive its faith and its worship from this source, then may our church challenge to itself the merit of being as thoroughly protestant as any on earth. But if the rule be, to recede as far as possible from the religion of Rome, we readily yield the precedence to those, who have not yet done with reforming, and never will, till, having swept away all those fundamental doctrines, which Rome holds in common with evangelical protestants, and every thing, which is peculiar in Christianity, they reform the gospel of the Son of God into simple deism.

A scriptural illustration of the Liturgy then, may serve to repel the false accusations of those, who do not love it; may it not also serve to render the use of it more profitable to those who do? No mode of studying the Bible is so fruitful, as that of comparing Scripture with Scripture, and no mode of illustrating our eminently scriptural Liturgy, for the purpose of practical improvement, can be better than by Scripture texts. No words are so rich as those "which the Holy Ghost teacheth." No proof of Christian doctrine can be so satisfactory, as the declaration of God;—faith can rest securely nowhere, but on his promises;—and in no way can the conditions of acceptance with him, and the limitations of his promises, be so well secured from misapprehension or cavil, as by appealing directly to the charter which contains them. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works," and it has been the effort of the author of this little work, to make the Scriptures, which he has selected, serve appropriately all these valuable ends.

The value of a liturgy, in maintaining steadfastness and purity of doctrine, has been often spoken of, and with perfect justice. "Wo to the church," said an eminent servant of God,\*

“which has not an evangelical liturgy,” If the entire direction and preparation of the devotions of the sanctuary be left to the minister, they must, in a great measure, take their shape from the predominant feelings and mental habits of the man, the peculiarities of the sect to which he belongs, and the state of theological controversy in the times, in which he lives, and if they be strictly extemporaneous, they will have this defect in an eminent degree. This is not conjecture. “Out of the abundance of the heart the mouth speaketh.” To say nothing of faults, which spring from the peculiarities of the individual, how often are prayers heard, the drift of which seems to be determined by some new thought, or old one newly exhumed, wherewith the talent of some aspirant for distinction has contrived to agitate the religious world, or from some new view, which has suddenly burst into the mind of the individual, and is at least as likely after examination, to prove false as true. How often is extemporaneous prayer cast in the mould of some favorite leader in theological controversy. How often is Coleridge prayed, how often Taylor, how often Edwards, how often some talented new-measureman. Extemporaneous prayer must often prove an auxiliary to error, for the mind, which has conceived a heresy, will be as likely to utter it in prayer, as in a sermon. A Pelagian or Antinomian tinge in the heart and understanding will communicate itself to the utterance of the heart in prayer. “Qualemque est cor hominis,” says Erasmus,\* “talis est oratio. Qui cor habet terrenum, terrena loquitur; qui cor habet carneum, carnalia, loquitur; qui diabolum habet in corde, diabolum loquitur, et eum aliis afflat.”—There is good reason to believe, that heretical or enthusiastic opinions may be more effectually propagated, by men of ordinary powers, in prayer, than in sermons, and indeed, that they are, as matter of fact, more generally prayed than preached into

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\*Ecclesiastes, Lib. I.

repute. The mind of the hearer is subdued by an appearance of high devotional fervor,—he cannot coolly sit in judgment, when carried, as in prayer, directly into the presence of the Judge of all, and he therefore receives, with imperfect discrimination, all that comes, the piety and the fanaticism, the truth and the heresy. It cannot be told how much we owe to our scriptural and evangelical Liturgy,—which is the same, whosoever reads it, and in every age,—in keeping us right, or bringing us back when we have departed from the simple truth in Jesus Christ. It defends us from the errors, which unsound teachers might propagate in their prayers, and it refutes the heresies of their sermons. The experience of the Christian world has demonstrated, again and again, that creeds adopted voluntarily by religious bodies can do little in preserving religious truth. But when the truths of religion are interwoven with our offices of devotion, and our creed is contained in our prayers, and they are fixed, we are subjected to an influence, which, though gentle, is, through the blessing of God, powerful in its influence, to draw us into the right way. The teachings of the Liturgy come in a favorable time, and gently form the mind, softened by reverence of the divine presence, into all the lineaments of heavenly truth.

It is not the purpose of the author to make, in this place, a defence of the Liturgy, but to show, by the view here given, the necessity of a just and scriptural interpretation of it, and to vindicate the *design* of his little work. Of its execution, others must judge. Should it meet with favor, and in the judgment of others promise to be useful, he will attempt the illustration of other parts of the prayer book, in a similar way.

*Hanover, N. H., July 20, 1835.*



# THE ORDER FOR DAILY MORNING AND EVENING PRAYER.

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The MINISTER shall begin the Morning [and Evening] prayer, by reading one or more of the following sentences of Scripture.\*

THE Lord is in his holy temple; let all the earth keep silence before him.  
*Hab. 2: 20.*

From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts. *Mal. 1: 11.*

Let the words of my mouth, and the meditations of my heart, be always acceptable in

ALMIGHTY LORD OF LORDS, AND KING OF KINGS, give me a deep sense of thy presence, and help me to worship thee with reverence and godly fear. Let every vain imagination and every worldly thought, be silenced, that I may serve thee without distraction, and mercifully assist me to offer to thee the incense of a pure heart, and to magnify thy name, with my lips in the praises of thy house, and at all times by obedience to thy commands. Grant this, I beseech thee, through Jesus Christ, our Lord.†

ALMIGHTY GOD, the preparation of the heart, and the answer of the tongue, are from thee. Let, I beseech thee, the meditations of my heart and the words of my mouth,

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\*See note A, at the end of the volume, on the *Sentences and Preparation for Worship.*

† The sentences are here turned into prayers, for the private use of worshippers upon their entrance into church. See note A, just referred to.

thy sight, O Lord, my Strength and my Redeemer. *Ps. 19:14.*

When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek. 18:27.*

I acknowledge my transgressions; and my sin is ever before me. *Ps. 51:3.*

Hide thy face from my sins; and blot out all mine iniquities. *Ps. 51:9.*

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Ps. 51:17.*

Rend your heart and not your garment, and turn unto the Lord your God; for he is gracious and merciful, slow to anger and of great kindness, and repenteth him of the evil. *Joel 2:13.*

be acceptable in thy sight, through Jesus Christ, my Strength and my Redeemer.

Most GRACIOUS GOD, give me grace to turn from all the wickedness which I have committed by thought, word and deed, against thy divine Majesty, and henceforth to walk in the ways of thy laws and in the works of thy commandments. Here in the worship of thy house, I beseech thee to meet me with supplies of spiritual strength, and to quicken me to newness of life, through him, who is the resurrection and the life, thy Son, Jesus Christ, our Lord.

ALMIGHTY GOD, I do not come to thy house trusting for acceptance before thee, in my own righteousness, but in thy manifold and great mercies. I acknowledge my transgressions, and my sin is ever before me. Hide thy face from my sins, I beseech thee, and blot out all mine iniquities. Lift up thy countenance upon me, and send me help from thy sanctuary, through him who is the propitiation for the sins of all men, thy Son, Jesus Christ, our Lord.

O God, and merciful Father, who despisest not the sighings of a contrite heart, mercifully assist me in the offerings which I now make unto thee. Create and make in me a new and contrite heart, that, worthily lamenting my sins, and acknowledging my wretchedness, I may obtain of thee, who art gracious and merciful, slow to anger and of great kindness, perfect remission and forgiveness, through my only Mediator and Advocate, Jesus Christ, our Lord.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us. *Dan. 9: 9, 10.*

O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing.

*Jer. 10: 24. Ps. 6: 1.*

Repent ye, for the kingdom of heaven is at hand. *St. Matt. 3: 2.*

I will arise and go to my Father, and will say unto him: Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son. *St. Luke 15: 18, 19.*

Enter not into judgment with thy servant, O Lord, for in thy sight shall no man living be justified. *Ps. 143: 2.*

If we say, that we have no sin, we deceive

Most GRACIOUS God and Father of our Lord Jesus Christ, blessed be thy name, that, although I have rebelled against thee, and have not obeyed thy voice to walk in thy laws, which thou hast set before me, I may yet venture to draw near to thee, for to thee belong mercies and forgivenesses. I beseech thee, correct me with judgment; not in thine anger, lest thou bring me to nothing. Create in me a clean heart, and here in this holy temple, let me find the joy of thy salvation, through Jesus Christ our Lord.

ALMIGHTY God, give me that repentance which is unto life. Turn me and I shall be turned; and prepare me by the life-giving influences of thy Holy Spirit to serve thee truly in thy holy Church here on earth, and hereafter among the redeemed in heaven, through our Lord Jesus Christ, to whom be glory forever.

Most MERCIFUL God and Father, I have sinned against thee, and am no more worthy to be called thy son. But of thy great mercy admit me, I beseech thee, to an humble place in thy house, and feed me with the bread which came down from heaven, that I may eat thereof and not die. Mercifully hear me, for Christ's sake.

O LORD, enter not into judgment with thy servant, for in thy sight shall no man living be justified. I confess my sins, and I beseech thee, who art faithful and just, to forgive the sins of such as confess and forsake them, to forgive my sins and to cleanse me from all unrighteousness.

ourselves, and the truth is not in us ; but if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 John 1 : 8, 9.*

Hear me gracious God and Father of our Lord Jesus Christ ; create in me a clean heart, and make me an acceptable worshiper in thy holy temple, through him who died for us and rose again, thy Son, our Saviour, Jesus Christ.

¶ Then the Minister shall say,

Dearly beloved brethren,  
the Scripture moveth us, in sundry places, to acknowledge and confess\* our manifold sins and wickedness,

and that we should not dissemble  
nor cloak them

*Phil. 4 : 1. Therefore my brethren, dearly beloved, &c.*

*Ps. 32 : 5. I acknowledge my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin.*

*1 John 1 : 8, 9. If we say that we have no sin, we deceive ourselves, and the truth is not in us ; but if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*

*Amos 5 : 12. For I know your manifold transgressions and your mighty sins.*

*Job 13 : 23. How many are mine iniquities and sins !*

*Josh. 7 : 11. Israel hath sinned, and they have also transgressed my covenant, and have dissembled also.*

*John 15 : 22. But now they have no cloak for their sins.*

*Prov. 28 : 13. He that covereth his sins, shall not prosper : but whoso confesseth and forsaketh them, shall find mercy.*

\* “ Nothing is to be gotten from God by standing in our innocency. The way is, to confess our faults.”—*Comber.*

before the face of Al-  
mighty God,

our heavenly Father,

but confess them

with an humble,

lowly,

penitent,

and obedient heart

to the end, that we may

Lam. 2:19. Pour out thine heart like water *before the face of the Lord.*

2 Chr. 7:14. If my people, which are called by my name, shall humble themselves, and pray, and seek *my face*, and turn from their wicked ways, then will I hear from heaven, and will forgive their sins.

Matt. 6:26. And yet *your heavenly Father* feedeth them.

[See above.]

Matt. 18:4. Whosoever therefore shall *humble* himself as this little child, the same is greatest in the kingdom of heaven.

James 4:10. *Humble* yourselves therefore in the sight of God, and he shall lift you up.

Ps. 138:6. Though the Lord be high, yet hath he respect unto the *lowly.*

Prov. 3:34. He giveth grace unto the *lowly.*

Luke 13:3. Except ye *repent*, ye shall all likewise perish.

Acts 5:31. Him hath God exalted to give repentance to Israel, and forgiveness of sins.

1 Sam. 15:22. Behold to *obey* is better than sacrifice.

Rom 6:17. But God be thanked, that ye were the servants of sin, but ye have *obeyed* from the heart, that form of doctrine which was delivered you.

Eph. 6:6. Not with eye-service as men pleasers, but as the servants of Christ, doing the will of God from the heart.

1 John 1:9. If we confess our

obtain forgiveness of the sins, he is faithful and just *to forgive us our sins.*

Eph. 1 : 7. In whom we have redemption through his blood, *the forgiveness of sins*, according to the riches of his grace.

Ps. 23 : 6. Surely *goodness and mercy* shall follow me all the days of my life.

Ps. 103 : 17. The mercy of the Lord is from everlasting to everlasting upon them, that fear him.

Ps. 51 : 3. I acknowledge my transgression and my sin is *ever before me.*

Ps. 62 : 8. Trust in him *at all times* ye people; pour out your heart before him.

Ezra 10 : 11. Now therefore *make confession* unto the Lord God of your fathers.

Neh. 9 : 2. And the seed of Israel separated themselves from all strangers, and stood and *confessed their sins*, and the iniquities of their fathers.

Lev. 16 : 21. And Aaron shall lay both his hands on the head of the live goat, and *confess over him* all the iniquities of the children of Israel, and all their transgressions in all their sins.†

[See also the confessions contained in the Psalms, the singing or re-

And although we ought at all times humbly to acknowledge our sins before God,

yet ought we chiefly so to do, when we assemble and meet together\*

by his infinite goodness and mercy.

\* Here are set forth very distinctly the principal parts of public worship, *confession, thanksgiving, praise, hearing God's word, and supplication.* The texts collected upon the passage now before us, exhibit *confession made at public worship.*

† The sin-offerings and trespass-offerings of the Jews implied, and indeed were accompanied, with confession, expressed in these words: "I have sinned, I have done iniquity, I have trespassed, I have done thus and thus, and do return by repentance before thee, and with this I make atonement." Horne's *Introd. II. 284.*

to render thanks for the great benefits, that we have received at his hands,

to set forth his most worthy praise,

to hear his most holy word,\*

and to ask those things, which are requisite and necessary,

citing of which, has, in every age, made a part of the public worship of the church. See particularly the *penitential Psalms*, 6 : 32 : 38 : 51 : 102 : 130 : 143.]

Ps. 35 : 18. *I will give thanks in the great congregation.*

Ps. 95 : 2. *Let us come before his presence with thanksgiving.*

Ps. 100 : 4. *Enter his gates with thanksgiving, and his courts with praise.*

Ps. 18 : 3. *I will call upon the Lord, who is worthy to be praised.*

1 Chr. 29 : 10. *Wherefore David blessed the Lord before all the congregation, and David said, Blessed be thou, Lord God of Israel, our Father, forever and ever.*

Deut. 31 : 11. *When all Israel is come to appear before the Lord thy God, in the place which he shall choose, thou shalt read his law before all Israel in their hearing.*

Acts 15 : 21. *For Moses of old time, hath in every city them that preach him, being read in the synagogues every Sabbath day.*

1 Thess. 5 : 27. *I charge you by the Lord, that this epistle be read unto all the holy brethren. [See also, Col. 4 : 16, and Acts 13 : 15.]*

Acts 1 : 14. *These all continued with one accord in prayer and supplication.*

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\* The reading of the word of God, constitutes a very considerable portion of the public worship of our church. If it is *the sword of the Spirit*, (Eph. 6 : 17,) do we read it too much? "There is nothing, (says the excellent Homily, *on the reading of Holy Scripture*,) that more maintaineth godliness of mind, and driveth away ungodliness, than doth the continual reading or hearing of God's word, *if it be joined with a godly mind, and a good affection to know and follow God's will.*"

as well for the body,

as the soul.

Wherfore I pray and beseech you, as many as are here present,

Phil. 4 : 6. Be careful for nothing ; but in every thing by prayer and supplication, let your requests be made known unto God.

Matt. 6 : 11. Give us this day *our daily bread*.

for *domestic prosperity* ; Ps. 144 : 12. for *success in our labors* ; Ps. 94 :

17.

for *deliverance from danger* ; 2 Kings 19 : 20.

for *things convenient* for us ; Prov. 3 : 8, 9.

for *deliverance from affliction* ; 2 Cor. 12 : 9.

for *restoration of health* ; Acts 28 : 8. James 5 : 14, 15.

for *rain* ; Jas. 5 : 18. Zach. 10 : 1.

for *rulers, and for public peace* ; 1 Tim. 2 : 2. Ezra 6 : 10.

Ps. 51. Create in me a *clean heart*, O God, and renew a *right spirit* within me.

for the *Holy Spirit* ; Luke 11 : 13. Ps. 51 : 11.

for *forgiveness of sins* ; Luke 11 : 4. Ps. 51 : 1, &c.

for the *divine favor* ; Ps. 51 : 12 ; 27 : 9.

for *religious joy* ; Ps. 51 : 8.

for *wisdom* ; James 1 : 5.

for *increase of faith* ; 1 Thess. 3 : 10. Luke 17 : 5.

for *increase of love* ; 1 Thess. 3 : 12.

for *increase of holiness* ; 1 Thess. 3 : 13.

for *Christian boldness* ; Acts 4 : 24.

for *sanctification* ; 1 Thess. 5 : 23. 2 Cor. 5 : 20. We *pray you*, in

Christ's stead.

1 Cor. 4 : 16. I *beseech you*, be ye followers of me.

to accompany me, with  
a pure heart,

and humble voice.\*

unto the throne of the  
heavenly grace, saying:

¶ A general Confession, to be said by the whole Congregation after the Minister,  
all kneeling.†

Almighty  
and most merciful

Father.

We have erred  
and strayed from thy  
ways like lost sheep.

Matt. 5 : 8. Blessed are the *pure in heart*, for they shall see God.

Mal. 1 : 11. Incense shall be offered unto my name, and a *pure offering*.

Prov. 15 : 8. The sacrifice of the wicked is an abomination to the Lord; but the *prayer of the upright is his delight*.

Ps. 142 : 1. I cried unto the Lord with my *voice*; *with my voice* unto the Lord, did I make my supplication.

Ps. 9 : 12. He forgetteth not the *cry of the humble*.

Heb. 6 : 16. Let us therefore come boldly to the *throne of grace*, that we may obtain mercy, and find grace to help in time of need.

Gen. 17 : 1. I am the Almighty.

Ex. 34 : 6. The Lord God, *merciful and gracious*, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin.

Rom. 8 : 15. For ye have not received the spirit of bondage, again to fear; but ye have received the spirit of adoption, whereby we cry *Abba! Father!*

1 Sam. 26 : 21. *I have erred exceedingly.*

Is. 53 : 6. All we *like sheep have gone astray*; we have turned every

\* *Humble, but not inaudible.*

† Ps. 95 : 6. O come, let us worship and bow down; and *kneel* before the Lord our Maker. Acts 21 : 5. And we *kneled down* on the shore and prayed.

one to his own way.

1 Pet. 2 : 25. For ye were *as sheep going astray*; but are now returned unto the Shepherd and Bishop of your souls.

We have followed too much the devices and desires of our own hearts.

Prov. 19 : 21. There are many *devices in a man's heart*, but the counsel of the Lord shall stand.

Jer. 18 : 12. And they said, there is no hope; but we will walk after *our own devices*, and we will every one do *the imagination of his evil heart*.

We have offended against thy holy laws.

Eph. 2 : 3. Fulfilling the *desires of the flesh and of the mind*.

James 3 : 2. For in many things we *offend all*.

We have left undone those things which we ought to have done;

Rom. 7 : 12. Wherefore the *law is holy*, and the commandment *holy, just and good*.

James 2 : 10. Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

Matt. 23 : 23. These things *ought ye to have done*, and not to leave the other undone.

Matt. 25 : 42. I was an *hungered*, and ye gave me no meat; I was *thirsty*, and ye gave me no drink; I was a *stranger*, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.\*

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\* Most men, when told that they are sinners, are inclined to ask *what they have done*, forgetting the guilt of *not doing*. A thousand causes which partake not at all of the nature of holiness, may keep us from gross sin, while nothing but the love of God can keep us active in the performance of Christian duties. Hence, if a man would know how he stands with God, let him consider what he has left undone. We see in this passage from Matt. 25, that the condemnation of those upon the left hand of the Judge, proceeded upon their *sins of omission*.

Matt. 22 : 21. Render to God the things that are God's.\*

Matt. 22 : 37. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

1 John 5 : 3. This is the love of God, that we keep his commandments.

Acts 5 : 29. We ought to obey God rather than man.

Ps. 119 : 11. Thy word have I hid in my heart that I might not sin against thee.

Exod. 20 ; 3. Thou shalt have no other gods before me.

Matt. 10 : 37. He that loveth father or mother more than me, is not worthy of me.

Col. 3 : 5. Covetousness, which is idolatry,

Ex. 20 : 8. Remember the Sabbath day to keep it holy.

Is. 58 : 13. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day ; and call the Sabbath a delight, the holy of the Lord, honorable ; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words ; then shalt thou delight thyself in the Lord, &c.

Ex. 20 : 12. Honor thy father and thy mother.

Rom. 12 : 12. Patient in tribulation.

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\* In the opinion of many, it is enough to "render to Cæsar the things that are Cæsar's." They think much of their civil and social duties, nothing of piety to God.

1 Thess. 5 : 17. Pray without ceasing.

Matt. 23 : 29. Thou shalt love thy neighbor as thyself.

1 John 3 : 17. Whoso hath this world's goods, and seeth his brother have need, and shutteth his bowels of compassion from him : how dwelleth the love of God in him.\*

Matt. 5 : 44. Love your enemies.

Mark 11 : 25. Forgive, if ye have ought against any, that your Father also, which is in heaven, may forgive you your trespasses.

1 Cor. 13 : 4. Charity suffereth long and is kind.

Rom. 12 : 10. In honor preferring one another.

James 3 : 10. My brethren, these things *ought not so to be*.

Ex. 20 : 7. Thou shalt not take the name of the Lord thy God in vain.

Ex. 6 : 13. Thou shalt not kill.

Matt. 5 : 21, 22. Ye have heard that it hath been said by them of old time, Thou shalt not kill ; but I say unto you, whosoever is angry with his brother without a cause, shall be in danger of the judgment.

1 John 3 : 17. Whosoever hateth his brother is a murderer.

Ex. 20 : 14. Thou shalt not commit adultery.

Matt. 5 : 28. I say unto you, whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

And we have done those things which we ought not to have done ;

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\* And a fortiori, how dwelleth the love of God in him, who can look upon the spiritual wants of men, and shut up his bowels of compassion from them.

Ex. 20 : 15. Thou shalt not steal.

1 Thess. 4 : 6. Let no man go beyond and defraud his brother.

Ex. 20 : 16. Thou shalt not bear false witness against thy neighbor.

James 4 : 11. Speak not evil one of another, brethren.

Prov. 26 : 20. Where there is no talebearer, the strife ceaseth.

Ex. 20 : 17. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

Rom. 12 : 17. Recompense to no man evil for evil.

Rom. 12 : 21. Be not overcome of evil.

Eph. 4 : 29. Let no corrupt communication proceed out of your mouth but that which is good to the use of edifying, that it may minister grace to the hearers,

Isa. 1 : 5. *The whole head is sick and the whole heart faint.*

Ps. 119 : 155. *Health is far from the ungodly.* [Psalter.]

Ps. 86 : 16. *O turn unto me, and have mercy upon me.*

Matt. 18 : 13. *God be merciful to me a sinner.*

And there is no health in us.\*

But thou, O Lord, have mercy upon us, miserable offenders.

\* *Symptoms of spiritual disease.* 1. *Decay of spiritual appetite*, when the soul doth not hunger and thirst after righteousness, and desire the sincere milk of the word. 2. *An ill digestion*, when the word doth not enlighten us, nor prayer spiritualize us, nor sacraments engage us, nor reproof amend us, when mercies do not quicken our love, but increase our security, when afflictions do not bring us to repentance, but fill us with discontent. 3. *A languor* and disability in the faculties of our souls for the discharge of the several parts of God's services. 4. A superfluity of humors, as the choler of passion, the phlegm of sloth, the sanguine of levity and voluptuousness. —(Abridged from Comber.)

Spare thou those, O God,

who confess their faults.

Restore thou\*

those who are penitent;

according to thy promises, declared unto mankind, in Christ Jesus our Lord.

And grant, O most merciful Father, for his sake;

Rev. 3:17. Wretched, and miserable, and poor, and blind, and naked.

Ps. 39:13. *O spare me*, that I may recover strength, before I go hence and be no more.

Prov. 28:13. Whoso *confesseth and forsaketh* his sins, shall find mercy.

Ps. 51:12. *Restore unto me* the joy of thy salvation.

Ps. 23:3. He *restoreth* my soul, he leadeth me in the paths of righteousness for his name's sake.

Luke 15:10. There is joy in the presence of the angels of God over one sinner that *repenteth*.

2 Cor. 7:10, 11. Godly sorrow worketh repentance to salvation, but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort,† what *carefulness* it wrought in you! yea, what *clearing of yourselves!* yea, what *indignation!* yea, what *fear!* yea, what *vehement desire!* yea, what *zeal!* yea, what *revenge!*

2 Cor. 1:20. For all *the promises of God in him*, are yea, and in him amen, to the glory of God by us.

John 14:13. Whatsoever ye shall ask *in my name*, that will I do; that the Father may be glorified in the Son.

Eph. 4:32. Be ye kind one to another, tender hearted, forgiving one

\* "If a truly pious man were sure never to smart for sin, by any positive evil, the bare privation of the divine love would be infolerable, and its suspension a grievous burden, and he that truly calls God, Father, will not be satisfied without a *restoring* to his favor, which sin had deprived him of."—*Comber*.

† Observe here the signs of a "godly sorrow," or true repentance.

another, even as God *for Christ's sake*, hath forgiven you.

Titus 2:11, 12. For the grace of God, which bringeth salvation, hath appeared unto all men, teaching us, that, denying ungodliness and worldly lusts, we should *live soberly, righteously and godly* in this present world.

Col. 1:11. Strengthened with all might, according to his glorious power.

1 Pet. 2:9. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, *that ye would show forth the praises of him*, who hath called you out of darkness into his marvelous light.

John 5:8. Herein is my Father glorified that ye bear much fruit.

To the glory of thy holy name.

*Amen.*

¶ The Declaration of Absolution, or Remission of Sins; to be made by the Priest alone, standing, the People still kneeling.

Almighty God, the Father of our Lord Jesus Christ,

who desireth not the death of a sinner, but rather that he turn from his wickedness and live,

hath given power and commandment to his ministers, to declare and pronounce to his people, being penitent, the Absolution, and Remission of their sins.\*

Rom. 15:6. That ye may with one mouth glorify God, *even the Father of our Lord Jesus Christ.*

Ezek. 33:11. Say unto them, as I live, saith the Lord, *I have no pleasure in the death of the wicked, but that the wicked turn from his way and live.*

Rev. 20:14. And death and hell were cast into the lake of fire. This is the second death.

1 Cor. 4:1. Let a man so account of us, as of the *ministers of Christ, and stewards of the mysteries of God.*

2 Cor. 5:18—20. And all things are of God, who hath reconciled us to himself by Jesus Christ, and *hath given to us the ministry of reconciliation*; to wit, that God was in Christ

\* See note B, at the end of the volume, *on the Absolution.*

reconciling himself unto the world, *not imputing their trespasses unto them, and hath committed unto us the word of reconciliation.* Now then, *we are ambassadors for Christ.*

Luke 10:16. He that heareth you, *hearath me;* and he that despiseth you, *despiseth me.*

Luke 24:47. *That repentance and remission of sins should be preached among all nations.*

John 20:23. Whose soever sins ye remit, they are remitted unto them.

Isa. 43:25. I, even I, am he that blotteth out thy transgression.

Micah 7:18. Who is a God like unto thee, that *pardoneth iniquity, and passeth by the transgression of the remnant of his heritage?* he retaineth not his anger forever, because he delighteth in mercy.

Ezek. 14:6. Thus saith the Lord God, *Repent and turn yourselves from your idols, and turn away your faces from all your abominations.*

Acts 10:43. To him give all the prophets witness, that, through his name, *whosoever believeth in him, should receive remission of sins.*

1 Tim. 1:5. Now the end of the commandment is charity, out of a pure heart, and of a good conscience, and of *faith unfeigned.*

2 Tim. 2:25. If God peradventure will *give them repentance, to the acknowledging of the truth.*

He pardoneth and absolveth all those

who truly repent,

and unfeignedly believe  
his holy gospel.

Wherefore let us beseech  
him to grant us true re-  
pentance,\*

“\* We must take heed, that we do in no wise think in our hearts, imagine or believe, that we are able to repent aright, or to turn effectually unto the Lord, by our own might and strength.”—*Homily of Repentance, first part.*

and his\* Holy Spirit,

Ezek. 36:27. And I will put *my Spirit within you* and cause you to walk in my statutes.

John 14:16, 17. And I will pray the Father and he shall give you another Comforter, that he may abide with you forever, even *the Spirit of truth*.

2 Cor. 1:22. Who hath sealed us and given the *earnest of the Spirit* in our hearts.

Eph. 1:13, 14. In whom also, *after that ye believed*, ye were even sealed with that *Holy Spirit of promise*, [i. e. the Comforter,] which is the earnest of our inheritance.

Luke 11:13. If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father *give the Holy Spirit to them that ask him*.

Rom. 8:8, 9. So then they that are in the flesh cannot *please God*; But ye are not in the flesh, but in the Spirit, if *so be that the Spirit of God dwell in you*.

Col. 1:10. That ye might walk *worthy of the Lord, unto all pleasing, being fruitful in every good work*.

Gal. 5:22. But the *fruit of the Spirit*, is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

that those things may please him, which we do at this present,

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\* “The Father to create, the Son to redeem, the Holy Ghost to sanctify and regenerate. Whereof the last, the more it is hid from our understanding, the more it ought to move all men to wonder at the secret and mighty working of God’s Holy Spirit, which is within us. For it is the Holy Ghost and no other thing, that doth quicken the minds of men, stirring up good and godly notions in their hearts, which are agreeable to the will and commandment of God, such as otherwise of their own crooked and perverse nature, they should never have.”—“O what comfort is this to the heart of a true Christian, to think, that the Holy Ghost dwelleth within him.”—*Homily for Whitsunday, first part.*

and that the rest of our life hereafter may be pure and holy,

so that at the last we may come to his eternal joy

through Jesus Christ, our Lord.

1 John 3:3. Every man that hath this hope in him *purifieth himself even as he is pure.*

Luke 1:74, 75. That he would grant unto us, that we, being delivered from our enemies, might serve him without fear, *in holiness and righteousness, before him, all the days of our life.*

1 Pet. 4:3. For the *time past of our life may suffice us, to have wrought the will of the Gentiles.*

Matt. 25:21. Thou hast been faithful—*enter thou into the joy of thy Lord.*

Ps. 16:11. Thou wilt show me the path of life; *in thy presence is fullness of joy, and at thy right hand there are pleasures for ever more.*

John 14:6. I am the way, the truth, and the life; no man cometh to the Father, but by me.

¶ The People shall answer here, and at the end of every Prayer,

*Amen.*

Deut. 27:15. All the people shall say, *Amen.*

1 Cor. 14:16. Else when thou shalt bless with the Spirit, how shall he that occupieth the room of the unlearned, say, *Amen.*

Rev. 5:14. And the four beasts said, *Amen.\**

¶ Or this.

Almighty God, our Heavenly Father, who

Eph. 2:4. But *God who is rich in mercy, for his great love wherewith he hath loved us.*

\* These three quotations show us the practice of the Jewish church, the Christian church, and the church in heaven. Sufficient authority to justify ours.

hath promised forgiveness of sins to all those who, with hearty repentance,

and true faith,

turn unto him,

have mercy upon you, pardon and deliver you from all your sins,

confirm

and strengthen you

Jer. 31:34. I will forgive their iniquity and will remember their sin no more.\*

Acts. 3:19. Repent therefore and be converted, that your sins may be blotted out.

Luke 5:20. And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

Acts. 13:39. And by him, all that believe are justified from all things, from which ye could not be justified by the law of Moses.

Hosea 12:6. Therefore turn thou to thy God, keep mercy and judgment, and wait on thy God continually.

Jer. 26:3. If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil, which I purpose to do unto them.

Ps. 51:1. Have mercy upon me, O Lord, according to thy loving kindness; according to the multitude of thy tender mercies, blot out all my transgressions.

Ps. 39:8. Deliver me from all my transgressions.

1 Cor. 1:8. Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

1 Pet. 5:10. But the God of all grace, who hath called us unto his eternal glory, by Christ Jesus, after that ye have suffered awhile, make you perfect, establish, strengthen, settle you.

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\* "I can forgive," say some, "but I cannot forget." Wo to us, should God make the same distinction. But forgiving, and a disposition to forget, are the same. If the memory of an injury is cherished, it is not forgiven.

in all goodness,

and bring you to everlasting life,

through Jesus Christ our Lord.

*Amen.*

Eph. 5 : 9. For the fruit of the Spirit is *in all goodness*, and righteousness and truth.

Rom. 6 : 22. But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, *and the end, everlasting life.*

Rom. 23. For the wages of sin is death ; but the gift of God is *eternal life, through Jesus Christ our Lord.*

¶ Then the Minister shall kneel, and say the Lord's Prayer; the People still kneeling and repeating it with him, both here and wheresoever else it is used in Divine Service.

Our Father who art

2 Cor. 6 : 17, 18. I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

“In whom we live and move and have our being ; grant that I and all Christians may live worthy of this glorious relation, and ‘that we may not sin, knowing that we are accounted thine.’

“We are thine by adoption ; O make us thine by the choice of our will.”\*

Hallowed be thy name ;

Lev. 10 : 3. I will be sanctified in them that come nigh me.

“O God, whose name is great, wonderful and holy, grant that I and all thy children may glorify thee, not only with our lips, but in our lives ; that others, seeing our good works, may glorify our Father, which is in heaven.”

Thy kingdom come ;

Rev. 11 : 15. The kingdoms of this world have become the kingdoms of our Lord and of his Christ.

Luke 17 : 21. The kingdom of God is within you.

Rom. 14 : 17. For the kingdom of God is not meat and drink, but

\* This paraphrase of the Lord's prayer is from bishop Wilson's *Sacra Privata*.

righteousness and joy and peace in the Holy Ghost.

“ May the kingdoms of the world become the kingdoms of our Lord and of his Christ. And may all, that own thee for their king, become thy faithful subjects, and obey thy laws. Dethrone, O God, and destroy Satan and his kingdom ; and enlarge the kingdom of thy grace.”

Thy will be done on earth as it is in heaven ;

Ps. 40:8 I delight to do thy will, O my God ; yea, thy law is within my heart.

Ps. 103:20. Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

“ We adore thy goodness, O God, in making thy will known to us in this holy word. May this thy word be the rule of our will, of our desires, of our lives and actions. May we ever sacrifice our will to thine ; be pleased with all thy choices for ourselves and others, and adore thy providence in the government of the world.”

Give us this day our daily bread ;

Prov. 30:8. Feed me with food convenient for me.

Matt. 4:4. Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

John 6:35. And Jesus said unto them, I am the bread of life : he that cometh to me shall never hunger ; and he that believeth on me shall never thirst.

“ O Heavenly Father, who knowest what we have need of, give us the necessaries and comforts of this life with thy blessing ; but above all, give us the bread that nourisheth to eternal life.

Acts 17:25. *O God, who giveth to all, life and breath, and all things, give us grace to impart to such as are in want, of what thou hast given more than our daily bread.”*

And forgive us our trespasses as we forgive those who trespass against us;

Ps. 130 : 3, 4. If thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with thee that thou mayest be feared.

Matt. 6 : 14, 15. For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses.

“Make us truly sensible of thy goodness and mercy, and patience, towards us, that we may, from our hearts, forgive every one his brother, their trespasses.

“May my enemies ever have place in my prayers and in thy mercy.”

And lead us not into temptation;

1 Cor. 10 : 13. But God is faithful who will not suffer you to be tempted above that ye are able; but will, with the temptation also make a way to escape, that ye may be able to bear it.

“Support us, O heavenly Father, under all our saving trials, and grant that they may yield us the peaceable fruits of righteousness.”

But deliver us from evil;

John 17 : 15. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.

“From all sin and wickedness, from our ghostly enemy, and from everlasting death, Good Lord, deliver us.

“Deliver us from the evil of *sin*, and from the evil of *punishment*.

“Deliver us, O heavenly Father, from our evil and corrupt nature,—from the temptations and snares of an evil world,—and from falling again into the sins we have repented of.”

For thine is the kingdom, and the power and the glory, forever and ever;

1 Chron. 29 : 11, 12. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty, for all that is in the

*Amen.*

heaven, and in the earth is thine  
thine is the kingdom, O Lord, and  
thou art exalted as head above all.  
Both riches and honor come of thee,  
and thou reignest over all; and in  
thine hand is power and might,  
and in thine hand it is to make great,  
and to give strength unto all.

“By thy almighty power, O King of heaven, for the glory  
of thy name, and for the love of a Father, grant us all these  
blessings, which thy Son has taught us to pray for.

“Unto him, that is able to do for us abundantly more than  
we can ask or think, unto him be glory in the church, by  
Christ Jesus, throughout all ages, world without end. *Amen.*”

¶ Then shall he likewise say,

O Lord open thou our lips; Ps. 51 : 15. *O Lord, open thou my lips;*

*Ps. 51 : 15. And my mouth shall show forth thy praise.*

*Prov. 16 : 1. The preparation of the heart and the answer of the tongue, is from the Lord.*

Here, all standing up,\* the Minister shall say,

Glory be to the Father, and to the Son, and to the Holy Ghost.† Ps. 96 : 8 *Give unto the Lord the glory due unto his name.*

*Isa. 6 : 3. And one cried unto another, and said, Holy ! holy ! holy ! is the Lord of hosts ; the whole earth is full of his glory.*

*Matt. 28 : 19. Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*

*Phil. 4 : 20. Now unto God and our Father be glory, for ever and ever. Amen.*

\*Stand up and bless the Lord your God.” Neh. 9 : 5.

† “It is our duty to praise the Father for our creation, the Son for our redemption, and the Holy Ghost for our sanctification.”—Comber.

Heb. 13 : 20, 21. Now the God of peace—make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through *Jesus Christ*, to whom be glory, for ever and ever.

2 Pet. 3 : 18. But grow in grace and in the knowledge of our Lord and Saviour *Jesus Christ*. To him be glory, both now and forever. Amen.

Rev. 1. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion, for ever and ever. Amen.

1 Pet. 4 : 14. For the Spirit of glory and of God\* resteth upon you.

Job. 38 : 7. When the morning stars sang together, and all the sons of God shouted for joy.

Eph. 3 : 21. Unto him be glory in the church throughout all ages, world without end.

Rev. 1 : 8. Which is, and which was, and which is to come, the Almighty.

Rev. 4 : 8. And they rest not day and night, saying, Holy ! holy ! holy ! Lord God Almighty, which was, and is, and is to come.

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\* i. e. The glorious Spirit of God. "The Spirit of God, worthy of all veneration and worship," says Rosenmüller (in loc.) who thus paraphrases the passage, although he explains it rather neologically, as meaning "firmness of mind derived from God."

† "Omnes tam orationes quam oblationes cessabunt in seculo futuro, sed oblatio gratiarum nunquam cessabit."—R. D. Kimchi quoted by Comber. *Prayers and offerings shall all cease in the future world, but the giving of thanks never.*—The repeated use of the doxology in our service has been objected to. Does not the worship of the angels and saints in glory err in the same way? Is. 6 : 3. Rev. 4 : 8—11;—5 : 12—14:—7 : 10—12. We hear of little else but doxologies in heaven.

<i>Min.</i> Praise ye the Lord.	Ps. 116:19. <i>Praise ye the Lord.</i> Rev. 19:1. I heard a great voice of much people, saying, <i>Alleluia</i> , [i. e. praise ye Jah or Jehovah,] &c.
<i>Ans.</i> The Lord's name be praised.	Ps. 148:13. <i>Let them praise the name of the Lord; for his name alone is excellent, his glory is above the earth and heaven.</i>

[Here follow the Psalms, Hymns, &c., proper to the MORNING SERVICE.\*]

¶ Then shall be said or sung the following anthem; except on those days, for which other anthems are appointed; and except, also, when it is used in the course of the Psalms, on the nineteenth day of the month.

*Venite, exultemus Domino.*

[Psalm 95.]

O come, let us sing unto the Lord, let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving, and show ourselves glad in him with psalms.

For the Lord is a great God; and a great King above all gods.

In his hands are all the corners of the earth; and the strength of the hills is his also.

The sea is his, and he made it; and his hands prepared the dry land.

O come, let us worship, and fall down; and kneel before the Lord our Maker.

For he is the Lord our God; and we are the people of his pasture, and the sheep of his hand.

[Psalm 96:9.]

O worship the Lord in the beauty of holiness; let the whole earth stand in awe of him.

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\* Thus far the Morning and Evening Services are the same. From this point to the Creed, they differ, and we shall keep them separate.

[Psalm 96:13.]

For he cometh, for he cometh to judge the earth ; and with righteousness to judge the world, and the people, with his truth.

¶ Then shall follow a Portion of the Psalms, as they are appointed, or one of the Selections of Psalms set forth by this church: and at the end of every Psalm, and likewise at the end of the Venite, Benedicite, Jubilate, Benedictus, Cantate Domino, Bonum est confiteri, Deus misereatur, Benedic Anima mea, MAY be said or sung the Gloria Patri; and at the end of the whole Portion or Selection of Psalms for the day, SHALL be said or sung the Gloria Patri, or else the Gloria in Excelsis, as followeth:

*Gloria in Excelsis.*

Glory be to God on high, and on earth peace, good will towards men.

We praise thee,  
we bless thee,  
we worship thee,  
we glorify thee,

we give thanks to thee for thy great glory, O Lord God, heavenly King,

God, the Father Almighty,

O Lord, the only begotten Son, Jesus Christ;

Luke 2:13, 14. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, *Glory be to God in the highest, and on earth peace, good will toward men.*

Ps. 147:12. *Praise thy God, O Zion.*  
1 Chron. 29:10. *Blessed be thou, Lord God of Israel, our Father.*

Ps. 96:9. *O worship the Lord in the beauty of holiness.*

Rom. 15:6. *That ye may with one mind, and one mouth, glorify God, even the Father our Lord Jesus Christ.*

1 Chron. 29:13. *Now therefore, our God, we thank thee, and praise thy glorious name.*

Dan. 4:37. *Now I Nebuchadnezzar, praise and extol and honor the King of heaven.*

Eph. 4:6 *One God and Father of all, who is above all, and through all, and in you all.*

1 John 4:9. *God sent his only begotten Son into the world, that we might live through him.*

1 Cor. 16:23. *The grace of our Lord Jesus Christ.*

O Lord God,

Lamb of God,

Son of the Father,

that takest away the sins  
of the world,

have mercy upon us.

Thou, that takest away  
the sins of the world,  
have mercy upon us.

Thou, that takest away  
the sins of the world,  
receive our prayer.\*

Thou, that sittest at the  
right hand of God the  
Father,

have mercy upon us,

John 1:1. And the Word was  
God.

Heb. 1:8. Unto the Son he saith,  
"Thy throne, O God, is for ever and  
ever.

Rev. 5:12. Worthy is the Lamb,  
that was slain, to receive power and  
riches, and wisdom, and strength,  
and honor, and glory, and blessing.

John 1:14. The only begotten of  
the Father.

John 1:29. Behold the Lamb of  
God, which taketh away the sin of the  
world.

Matt. 9:27. Thou Son of David,  
have mercy upon us.

Matt. 28:18. And Jesus came  
and spake unto them, saying, All  
power is given unto me in heaven and  
in earth.

2 Thess. 2:16, 17. Now our Lord  
Jesus Christ himself, and God, even  
our Father—comfort your hearts, and  
establish you in every good word and  
work.

Heb. 2:17. That he might be a  
merciful and faithful high-priest in  
things pertaining to God.

1 Cor. 1:2. With all that in every  
place call on the name of Jesus Christ  
our Lord.

Acts. 7:59. Lord Jesus, receive my  
spirit.

Mark 16:19. So then after the  
Lord had spoken unto them, he was  
received up into heaven, and sat down  
on the right hand of God.

1 Tim. 1:2. Grace, mercy and  
peace from God the Father and  
Jesus Christ our Lord.

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\*The subject of prayer to Christ is more fully discussed under the Litany.

For thou only art holy;

thou only art the Lord;

thou only, O Christ, with  
the Holy Ghost, art most  
high, in the glory of God  
the Father,\*

*Amen*

Acts 3:14. But ye denied *the holy one* and the just.

Rev. 3:7. These things saith *he that is holy*, he that is true, &c.

Rev. 19:16. And he hath on his vesture and on his thigh, a name written, KING OF KINGS, and LORD OF LORDS.

John 17:5. And now, O Father, glorify *thus me with thine own self, with the glory which I had with thee before the world was.*

Matt. 16:27. The Son of man shall come *in the glory of the Father, with his angels.*

Heb. 1:5. But *unto which of his angels* said he at any time, Thou art my Son.

¶ Then shall be read the first lesson, according to the table or calendar: after which shall be said or sung the following hymn.

¶ NOTE.—That before every lesson, the minister shall say, Here beginneth such a chapter or such a verse of such a chapter of such a book; And after every lesson, Here endeth the first or the second lesson.

*Te Deum laudamus.*

[Part 1. an act of praise.]

We praise thee, O God,  
we acknowledge thee to  
be the Lord.

All the earth doth wor-  
ship thee, the Father  
everlasting.

To thee all angels cry  
aloud; the heavens and  
all the powers therein.

Prov. 3:6. In all thy ways *ac-  
knowledge him.*

Ps. 22:23. Ye that fear the Lord  
*praise him.*

Ps. 66:4. *All the earth shall wor-  
ship thee, and shall sing unto thee;  
they shall sing unto thy name.*

Is. 9:6. *The everlasting Father.*

Rev. 5:11,12. And I beheld, and I heard the voice of many *angels* round about the throne, and the beasts and the elders—*saying with a loud voice, &c.*

\* “ He only with the Holy Ghost is equal to the Father, God blessed for ever.”—*Comber.*

To thee Cherubim and Seraphim continually do cry: Is. 6 : 2. Above it stood the *Seraphim*: each one had six wings ; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

Holy, holy, holy, Lord God of Sabaoth. Is. 3. And one cried unto another, and said, *Holy, holy, holy is the Lord of hosts, the whole earth is full of his glory.*

Heaven and earth are full of the majesty of thy glory.

The glorious company of the apostles praise thee.

The goodly fellowship of the prophets praise thee

The noble army of martyrs praise thee.

[Part 2 a confession of faith.]

The holy church throughout all the world doth acknowledge thee.

The Father of an infinite Majesty;

Thine adorable, true and

Ps. 145 : 10. All thy works praise thee, O Lord, and thy saints shall bless thee.

Rev. 18 : 20. Rejoice over her thou heaven, and ye *holy apostles and prophets* ; &c.

Luke 13 : 28. When ye shall see Abraham, Isaac and Jacob, and *all the prophets* in the kingdom of *heaven*.

Rev. 7 : 14. These are they which have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.

Rev. 15 : 2. And I saw—them that had gotten the victory over the beast—stand on the sea of glass, having the harps of God.

Col. 2 : 2, 3. That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to *the acknowledgment of the mystery of God, and of the Father, and of Christ*, in whom are hid all the treasures of wisdom and knowledge.

Ps. 145 : 5. I will speak of the *glorious honor of thy majesty*, and of thy wondrous works.

Ex. 3 : 14. *I am that I am.*

John 3 : 16. For God so loved the

only Son.

Also the Holy Ghost, the Comforter.

Thou art the King of glory, O Christ.

Thou art the everlasting Son of the Father.

When thou tookest upon thee to deliver man, thou didst humble thyself to be born of a virgin.

When thou hadst overcome the sharpness of death, thou didst open the kingdom of heaven to all believers.

world, that he gave *his only begotten Son.*

Heb. 1:6. And let all the angels of God *worship him.*

John 14:26. But the *Comforter, which is the Holy Ghost*, whom the Father will send in my name, he will teach you all things.

Ps. 24:8. Who is the *King of glory?* The Lord, strong and mighty the Lord mighty in battle.

Rev. 17:14. These shall make war with the Lamb, and the *Lamb* shall overcome them, for he is the Lord of lords, and *King of kings.*

Heb. 1:8. To the Son he saith, thy throne, O God, is *for ever and ever.*

Rev. 1:17. And he [i. e. the one like unto the Son of man, v. 13.] laid his right hand upon me, saying, Fear not, *I am the first and the last.*

Is. 7:14. A *virgin* shall conceive and bear a son, and shall call his name Immanuel.

Phil. 2:7. But *made himself of no reputation*, and took upon him the form of a servant, and was made in the likeness of men.

Rev. 3:21. To him that overcometh will I grant to sit with me in my throne, even *as I also overcame* and am set down with my Father in his throne.

John 14:2. In my Father's house are many mansions—I go to prepare a place for you.

Rev. 3:7. These things saith he, that is holy, he that is true, he that hath the key of David; *he that openeth and no man shutteth; and shutteth and no man openeth.*

John 3:36. *He that believeth on the Son hath everlasting life.*

Eph. 1:20. Which he wrought in Christ, when he raised him from the dead, and *set him at his own right hand* in the heavenly places.

John 17:5. And now, O Father, *glorify thou me with thine own self*, with the glory which I had with thee before the world was.

Rom. 13:10. For we shall all stand at the *judgment seat of Christ*.

2 Tim. 4:1. I charge thee before God, and the Lord Jesus Christ, *who shall judge the quick and the dead* at his appearing and his kingdom.

Heb. 7:25. Wherefore *he is able to save them to the uttermost*, that come unto God by him.

1 Pet. 1:18, 19. Forasmuch as ye know, that ye were not *redeemed* with corruptible things, as silver and gold, —*but with the precious blood of Christ*.

Col. 1:12. Giving thanks unto the Father, who hath made us meet to be partakers of the *inheritance of the saints in light*.

Col. 3:4. When Christ, who is our life, shall appear, then shall ye also appear with him *in glory*.

Rev. 22:5. The Lord God giveth them light, and *they shall reign for ever and ever*.

Ps. 94:5. They break in pieces *thy people, O Lord*, and afflict *thine heritage*.

Matt. 2:6. For out of thee shall come a *governor*, and shall rule my people Israel.

Ps. 3:3. But thou, O Lord, art a shield for me; my glory and the lifter up of my head.

Thou sittest at the right hand of God, in the glory of the Father.

We believe that thou shalt come to be our Judge.

[Part 3 an act of supplication.]

We therefore pray thee, help thy servants, whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy saints in glory everlasting.

O Lord save thy people and bless thine heritage.

Govern them and lift them up forever.

Day by day we magnify  
thee.

And we worship thy  
name, ever world with-  
out end.

Vouchsafe, O Lord, to  
keep us this day with-  
out sin.

O Lord, have mercy  
upon us, have mercy  
upon us.

O Lord let thy mercy be  
upon us, as our trust is  
in thee.

O Lord in thee have I  
trusted, let me never be  
confounded.

Ps. 145:2. *Every day will I bless thee.*

Rev. 15:6. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever. Amen.

2 Cor. 12:9. And he said, my grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly will I therefore glory in my infirmities, that the power of Christ may rest on me.

Matt. 20:30. *Have mercy on us, O Lord, thou Son of David.*

2 Tim. 1:12. I know whom I have trusted,\* and am persuaded that he is able to keep that which I have committed unto him against that day.

1 Pet. 2:6. He that believeth on him, shall not be confounded.

¶ Or this Canticle.†

*Benedicite, omnia opero Domini.*

O all ye Works of the Lord, bless ye the Lord; praise him and magnify him for ever.

O ye angels of the Lord, bless ye the Lord; praise him and magnify him for ever.

O ye Heavens, bless ye the Lord; praise him and magnify him for ever.

\*Marginal reading.

†This canticle is a paraphrase of the 148th Psalm. It is contained in the Apocrypha, under the title of the Song of the Three Holy Children. It is said to have been very anciently used as a hymn in the Jewish church, and early adopted into the public service of the Christian.

O ye Waters that are above the firmament, bless ye the Lord; praise him and magnify him for ever.

O all ye Powers of the Lord, bless ye the Lord; praise him and magnify him for ever.

O ye Sun and Moon, bless ye the Lord; praise him and magnify him for ever.

O ye Stars of heaven, bless ye the Lord; praise him and magnify him for ever.

O ye Showers and Dew, bless ye the Lord; praise him and magnify him for ever.

O ye Winds of God, bless ye the Lord; praise him and magnify him for ever.

O ye Fire and Heat, bless ye the Lord; praise him and magnify him for ever.

O ye Winter and Summer, bless ye the Lord; praise him and magnify him for ever.

O ye Dews and Frosts, bless ye the Lord; praise him and magnify him for ever.

O ye Frost and Cold, bless ye the Lord; praise him and magnify him for ever.

O ye Ice and Snow, bless ye the Lord; praise him and magnify him for ever.

O ye Nights and Days, bless ye the Lord; praise him and magnify him for ever.

O ye Light and Darkness, bless ye the Lord; praise him and magnify him for ever.

O ye Lightnings and Clouds, bless ye the Lord; praise him and magnify him for ever.

O let the earth bless the Lord; yea let it praise him and magnify him for ever.

O ye Mountains and Hills, bless ye the Lord; praise him and magnify him for ever.

O all ye Green Things upon Earth, bless ye the Lord; praise him and magnify him for ever.

O ye Wells, bless ye the Lord ; praise him and magnify him for ever.

O ye Seas and Floods, bless ye the Lord ; praise him and magnify him for ever.

O ye Whales, and all that move in the Waters, bless ye the Lord ; praise him and magnify him for ever.

O all ye Fowls of the Air, bless ye the Lord ; praise him and magnify him for ever.

O all ye Beasts and Cattle, bless ye the Lord ; praise him and magnify him for ever.

O ye Children of Men, bless ye the Lord ; praise him and magnify him for ever.

O let Israel bless the Lord ; praise him and magnify him for ever.

O ye Priests of the Lord, bless ye the Lord ; praise him and magnify him for ever.

O ye Servants of the Lord, bless ye the Lord ; praise him and magnify him for ever.

O ye Spirits and Souls of the Righteous, bless ye the Lord ; praise him and magnify him for ever.

O ye Holy and Humble Men of Heart, bless ye the Lord ; praise him and magnify him for ever.

¶ Then shall be read, in like manner, the SECOND LESSON, taken out of the New Testament, according to the table or calendar ; and after that, the following Psalm :

*Jubilate Deo.*

Psalm 100.

O be joyful in the Lord, all ye lands ; serve the Lord with gladness, and come before his presence with a song.

Be ye sure that the Lord he is God, it is he that hath made us, and not we ourselves ; we are his people and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into

his courts with praise ; be thankful unto him, and speak good of his name.

For the Lord is gracious, his mercy is everlasting, and his truth endureth from generation to generation.

¶ Or this hymn.

*Benedictus.*

St. Luke 1:68-71.

Blessed be the Lord God of Israel ; for he hath visited and redeemed his people ;

And hath raised up a mighty salvation for us, in the house of his servant Dávid ;

As he spake by the mouth of his holy prophets, which have been since the world began ;

That we should be saved from our enemies, and from the hand of all that hate us.

[Here follow the Psalms, &c., proper to the EVENING SERVICE.\*]

¶ Then shall follow a PORTION of the Psalms, as they are appointed, or one of the SELECTIONS, as they are set forth by this church, with the Doxology as in the Morning Service. Then shall be read the FIRST LESSON, according to the Table or Calendar : after which shall be said or sung the following PSALM, except when it is read in the ordinary course of the Psalms, on the nineteenth day of the month.

*Cantate Domino.*

Psalm 98.

O sing unto the Lord a new song ; for he hath done marvellous things.

With his own right hand, and with his holy arm, hath he gotten himself the victory.

The Lord declared his salvation, his righteousness hath he openly showed in the sight of the heathen.

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\* What follows, as far as the Creed, belongs to the Evening Service, resumed from the Responses, following the Lord's prayer, p. 33.

He hath remembered his mercy and truth toward the house of Israel, and all the ends of the world have seen the salvation of our God.

Show yourselves joyful unto the Lord, all ye lands ; sing, rejoice and give thanks.

Praise the Lord upon the harp ; sing to the harp with a psalm of thanksgiving.

With trumpets also and shawms, O show yourselves joyful before the Lord the King.

Let the sea make a noise, and all that therein is, the round world and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord ; for he cometh to judge the earth.

With righteousness shall he judge the world, and the people with equity.

¶ Or this.

*Bonum est confiteri.*

Psalm 92 : 1—4.

It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most Highest.

To tell of thy loving kindness early in the morning, and of thy truth in the night season ;

Upon an instrument of ten strings and upon the lute ; upon a loud instrument and upon the harp.

For thou, Lord, hast made me glad through thy works, and I will rejoice in giving praise for the operations of thy hands.

¶ Then a Lesson of the New Testament, as it is appointed ; and, after that, shall be said or sung this Psalm, except on the twelfth day of the month.

*Deus misereatur.*

Psalm 67.

God be merciful unto us and bless us, and show us the light of his countenance, and be merciful unto us.

That thy way may be known upon earth, thy saving health among all nations.

Let the people praise thee, O God ; yea, let all the people praise thee.

O let the nations rejoice and be glad ; for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God ; yea, let all the people praise thee.

Then shall the earth bring forth her increase ; and God, even our own God, shall give us his blessing.

God shall bless us ; and all the ends of the earth shall fear him.

¶ Or this.

*Benedic, Anima mea.*

Psalm 103 : 1—4, 20—22.

Praise the Lord, O my Soul ; and all that is within me, praise his holy name.

Praise the Lord, O my soul, and forget not all his benefits.

Who forgiveth all thy sin, and healeth all thine infirmities.

Who saveth thy life from destruction, and crowneth thee with mercy and loving kindness.

O praise the Lord, ye angels of his, ye that excel in strength ; ye that fulfil his commandment, and hearken unto the voice of his word.

O praise the Lord, all ye his hosts ; ye servants of his that do his pleasure.

O speak good of the Lord, all ye works of his, in all places of his dominion. Praise thou the Lord, O my soul.

[End of the Psalms, &c. of the Evening Service.\*]

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\* Here the services again unite.

¶ Then shall be said the Apostles' Creed\* by the Minister and the people, standing: And any churches may omit the words, He descended into hell; or use, instead of them, the words, He went into the place of departed spirits; which are considered as words of the same meaning in the Creed.

I believe in God the Father Almighty, Maker of heaven and earth;

And in Jesus Christ, his only Son, our Lord;

Who was conceived by the Holy Ghost,

Born of the Virgin Mary, suffered under Pontius Pilate,

Was crucified, dead and buried;

1 Cor. 8:6. To us there is but one God, the Father, of whom are all things.

Gen. 1:1. In the beginning God created the heaven and the earth.

John 14:1. Ye believe in God, believe also in me.

John 20:31. But these things are written that ye might believe that Jesus is the Christ the Son of God.

Acts 10:36. Preaching peace by Jesus Christ, (he is Lord of all.)

1 Cor. 1:2. The name of Jesus Christ our Lord, both theirs and ours.

Matt. 1:20. Fear not to take unto thee Mary, thy wife, for that which is conceived in her is of the Holy Ghost.

Luke 1:27. And the virgin's name was Mary.

Luke 15:15. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

Heb. 13:12. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

Matt. 27:35. And they crucified him.

Matt. 50. And Jesus, when he had cried again with a loud voice, yielded up the Ghost.

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\* A proper preface to the prayers following: "He that cometh to God, must believe that he is, and that he is a rewarder of all those who diligently seek him." Heb. 11:6.

1 Cor. 15 : 3, 4. For I delivered to you that which I also received, how that Christ *died* for our sins, according to the Scriptures, and *that he was buried*.

He descended into hell ;\*

The third day he rose from the dead ;

He ascended into heaven;

and sitteth on the right hand of God the Father Almighty ;

From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost ;†

The Holy Catholic ‡ Church ;

Acts 2 : 27. Thou wilt not leave my soul in hell.

Acts 10 : 40. Him *God raised up the third day*, and showed him openly unto witnesses chosen before of God, even unto us, who did eat and drink with him after he rose from the dead.

Luke 24 : 51. It came to pass, while he blessed them, that he was parted from them *and carried up into heaven*.

Heb. 10 : 12. But this [man] after he had offered one sacrifice for sin, *for ever sat down on the right hand of God*.

Matt. 16 : 27. For the Son of man *shall come* in the glory of his Father with his angels, and then shall he reward every man according to his works.

Acts 10 : 42. And he commanded us to preach unto the people, and to testify, that it is he, which was ordained of God, *to be the judge of quick and dead*.

1 Cor. 3 : 13. Know ye not that ye are the temple of the Holy Ghost, and that the Spirit of God dwelleth in you ?

1 Cor. 12 : 13. For by one Spirit we are all *baptized into one body*.

Eph. 4 : 3—5. Endeavoring to keep the unity of the Spirit in the

\* See Note C., at the end of the volume, on *the Descent to Hell*.

† On this article, see note to the third petition in the Litany.

‡ i. e. universal.

The communion of saints;

bond of peace. There is *one body* and one spirit, even as ye are called in one hope of your calling.

1 John 1:7. If we walk in the light, we have fellowship one with another.

Col. 2:19. Holding the head, from which all the body by joints and bands, having nourishment ministered and *knit together*, increaseth with the increase of God.

The forgiveness of sins;

Eph. 1:7. In whom we have redemption through his blood, *the forgiveness of sins*, according to the riches of his grace.

The resurrection of the body;

Rom. 8:11. He that raised up Christ from the dead, *shall also quicken our mortal bodies*.

1 Cor. 15:53. *For this corruptible [sc. body] must put on incorruption, and this mortal [sc. body] must put on immortality..*

and the life everlasting.

Rom. 6:22. But now, being freed from sin, and become servants to God, ye have your fruit unto holiness, and *the end everlasting life.*

1 Tim. 1:16. Believe on him *to life everlasting.*

Amen.

¶ Or this.

I believe in one God,  
the Father Almighty,  
Maker of heaven and  
earth, and of all things  
visible and invisible;  
And in one Lord Jesus  
Christ,

the only begotten Son of  
God,

Col. 1:16. For by him were *all things created* that are in heaven, and that are in earth, *visible and invisible.*

1 Cor. 8:6. To us there is but one God, the Father, of whom are all things, and we in him;

1 Cor. 8:6. and *one Lord Jesus Christ*, by whom are all things, and we by him.

1 John 4:9. *God sent his only begotten Son into the world.*

begotten of his Father before all worlds ; God of God,	Col. 1 : 17. <i>He is before all things,</i> and by him all things consist.
Light of Light,	John 1 : 1. <i>The word was God.</i> John 1 : 14. <i>Begotten of the Fa- ther.</i>
very God of very God,	1 John 1 : 5. <i>God is Light,</i> and in him is no darkness at all.
begotten, not made,	Acts 13 : 47. <i>I have set thee</i> [Christ] <i>to be a Light of the Gentiles</i> &c.
being of one substance with the Father ;	Heb. 1 : 3. <i>The brightness of his</i> glory, and the express image of his person.
by whom all things were made ;	Rom. 9 : 5. <i>Of whom, as concern- ing the flesh, Christ came, who is</i> over all, <i>God blessed for ever.</i>
who for us men and for our salvation,	1 John 5 : 20. <i>This is the true God</i> <i>and eternal life.</i>
came down from heaven,	John 1 : 14, 18 ;—3 : 16, &c. <i>Be- gotten, only begotten.</i>
	Heb. 3 : 3, 4. <i>For this man was</i> counted worthy of more glory than Moses, inasmuch as he who hath builded the house, hath more honor than the house. <i>For every house is</i> builded by some [man*], but he that built all things is God.
	John 10 : 30. <i>I and my Father</i> are one.
	John 1 : 14—begotten—
	John 1 : 3. <i>All things were made by</i> him, and without him was not any thing made that was made.
	Heb. 5 : 9. <i>He became the author</i> <i>of eternal salvation to all them that</i> obey him.
	John 3 : 13. <i>He that came down</i> <i>from heaven, even the Son of man</i> which is in heaven.

\* Man, not in the Greek—"some," i. e. somebody—*every thing made hath*  
*some maker.*

and was incarnate by the Holy Ghost of the virgin Mary,

and was made man,

and was crucified for us under Pontius Pilate.

He suffered,

and was buried, and the third day he rose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father; and he shall come again with glory to judge both the quick and the dead, whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and giver of life,

John 1:14. The word was made flesh, &c.

Matt. 1:20. Fear not to take unto thee *Mary* thy wife [betrothed] for that which is conceived in her is of the Holy Ghost.

Heb. 2:14. Forasmuch then as the children are partakers of flesh and blood, *he also took part of the same*, that through death he might destroy him that had the power of death, that is the devil.

1 Tim. 2:5. One Mediator between God and man, *the man Christ Jesus*.

1 Cor. 5:7. Christ our passover is sacrificed for us.

Matt. 27:2. And delivered him to Pontius Pilate the governor.

1 Pet. 3:18. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God.

[See the former Creed.]

Luke 1:33. Of his kingdom there shall be no end.

Ps. 104:30. Thou sendest forth thy Spirit, and they are created.

John 3:6. That which is born of the Spirit, is spirit.

Gal. 5:25. If we live in the

*Spirit, let us also walk in the Spirit.*  
 Tit. 3:5. *Renewing of the Holy Ghost.*

who proceedeth from the Father

Luke 11:13. How much more shall your heavenly Father give the Holy Spirit to them that ask him.

John 14:16. The Comforter, which is *the Holy Ghost, whom the Father will send in my name.*

John 16:7. *I will send him unto you.*

Matt. 3:11. He [Christ] shall baptize you with the Holy Ghost.

Acts 2:33. He hath shed forth this which ye now see and hear.

2 Cor. 13:14. The grace of our Lord Jesus Christ, and the love of God, and *the communion of the Holy Ghost, be with you all.*

Acts 27:25. *Well spake the Holy Ghost by Esaias the prophet.*

2 Pet. 1:21. Holy men of old *spake as they were moved by the Holy Ghost.*

1 Cor. 12:13. For by one Spirit are we all *baptized into one body.*

Eph. 4:5. *One baptism.*

Acts 2:38. Repent and be baptized every one of you, in the name of Jesus Christ, *for the remission of sins.*

John 5:28, 29. The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.

and the Son;

who with the Father and the Son together is worshiped and glorified,

who spake by the prophets.

And I believe in one Catholic and apostolic church.

I acknowledge one Baptism for the remission of sins.

And I look for the resurrection of the dead, and the life of the world to come. Amen.

¶ And after that, these prayers following, all devoutly kneeling ; the minister first pronouncing,

The Lord be with you.

Ans. And with thy spirit.

2 Thess. 3 : 16. The Lord be with you all.

2 Tim. 4 : 22. The Lord Jesus Christ *be with thy spirit.*

¶ MIN. Let us pray.

O Lord, show thy mercy upon us ;

Ans. And grant us thy salvation.

O God, make clean our hearts within us.

Ans. And take not thy Holy Spirit from us.

Ps. 85 : 7. *Show us thy mercy, O Lord;*

Ps. 85 : 7. *and grant us thy salvation.*

Ps. 51 : 10. *Create in me a clean heart, O God;*

Ps. 51 : 10. *and take not thy holy Spirit from us.*

Rom. 8 : 26. Likewise the Spirit also helpeth our infirmities ; for we know not what we should pray for as we ought, but the spirit itself maketh intercession for us with groanings which cannot be uttered.

Eph. 6 : 18. Praying always with all prayer and supplication in the Spirit.

[The two following Collects belong to Morning Prayer.]

¶ Then shall follow the Collect for the day, except when the communion service is read ; and then the Collect for the day shall be omitted here.

¶ A Collect for Peace.

O God, who art the author of peace and lover of concord,

in knowledge of whom standeth our eternal life,

whose service is perfect freedom ;

1 Cor. 13 : 33. God is not the *author of confusion, but of peace.*

John 17 : 3. And this is *life eternal, that they might know thee, the only true God, and Jesus Christ,* whom thou hast sent.

John 8 : 33. And the truth shall make you *free.*

Rom. 6 : 22. But now being made

free from sin, and *become servants to God*, ye have your fruit unto holiness, and the end everlasting life.

defend us thy humble servants, in all assaults of our enemies,

that we, surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord.

*Amen.*

Luke 1:74. That he would grant unto us, that we, being delivered *out of the hand of our enemies*, might serve him without fear.

Ps. 7:19. *My defence is of God.*

Phil. 1:28. *In nothing terrified by your adversaries.*

Phil. 4:13. *I can do all things through Christ which strengtheneth me.*

¶ A Collect for Grace.

O Lord, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day;

defend us in the same with thy mighty power,

and grant that this day we fall into no sin,

neither run into any kind of danger,

Ps. 3:5. *I laid me down and slept; I awaked, for the Lord sustained me.*

Ps. 91:9, 10. *Because thou hast made the Lord, which is my refuge, even the most High thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling.*

2 Pet. 2:9. *The Lord knoweth how to deliver the godly out of temptations.*

Jer. 10:23. *It is not in man, that walketh, to direct his steps.*

Ps. 121:7, 8. *The Lord shall preserve thee from all evil; he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in, from this time forth and for evermore.*

but that all our doings, being ordered by thy governance, may be righteous in thy sight, through Jesus Christ our Lord.

*Amen.*

Ps. 37 : 23. The steps of a good man are *ordered by the Lord.*

Heb. 13 : 20, 21. Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, *working in you that which is well pleasing in his sight, through Jesus Christ*, to whom be glory for ever. Amen.

[The two following Collects belong to Evening Prayer.]

¶ Then shall be said the Collect for the day; and after that the Collects and Prayers following

¶ A Collect for Peace.

O God, from whom all holy desires, all good counsels, and all just works do proceed;

give unto thy servants that peace which the world cannot give;

that our hearts may be set to obey thy commandments,

and also that by thee, we being defended from the

Phil. 2 : 13. For it is *God that worketh in you both to will and to do of his good pleasure.*

John 6 : 44. No man can come to me, except the Father, which hath sent me, draw him.

Heb. 13 : 20, 21. Now the God of peace—*make you perfect in every good work.*

John 14 : 27. Peace I leave with you, *my peace I give unto you*; not as the world giveth give I unto you.

Phil. 4 : 7. And the *peace of God, which passeth all understanding,*

Phil. 4 : 7.—shall keep your hearts and minds through Christ Jesus.

Prov. 3 : 1. Let thine *heart keep my commandments.*

Prov. 23. Keep thy heart with all diligence, for out of it are the issues of life.

Isa. 32 : 17. And the *work of righteousness shall be peace, and the*

fear of our enemies, may effect of righteousness *quietness* and pass our time in rest and assurance for ever.

quietness, Isa. 54:13. And great shall be the peace of thy children.

through the merits of Tit. 3:6. Which he shed on us Jesus Christ, our abundantly, *through Jesus Christ our Saviour.*

¶ A Collect for aid against Perils.

O God, our heavenly Father, by whose almighty power, we have been preserved this day; Acts 17:28. *In him we live and move and have our being.*

Job 12:10. In whose hand is the soul of every living thing, and the breath of all mankind.

Ps. 66:9. Who holdeth our soul in life, and suffereth not our feet to be moved.

Ps. 91:5. Thou shalt not be afraid for the terror *by night.*

Ps. 34:7. The angel of the Lord encampeth round about them that fear him, and delivereth them.

Ps. 4:8. I will both lay me down in peace and sleep; for thou, Lord, only, makest me to dwell in safety.

John 17:26. That the love, where-with thou hast loved me, may be in them.

[The Prayers which follow, are common to both the Morning and Evening Prayer.]

¶ A Prayer for the President of the United States and all in Civil Authority.

O Lord, our heavenly Father, the high and mighty Ruler of the universe, who dost from thy

Dan. 4:17. Know that the Most High *ruleth in the kingdoms of men.*

Prov. 8:15. By me kings reign, and princes decree justice.

Ps. 33:13. The Lord looketh from

throne, behold all the dwellers upon earth, most heartily we beseech thee, with thy favor, to behold and bless thy servant, *the President of the United States*, and all others in authority,

and so replenish them with the grace of thy holy Spirit, that they may always incline to thy will and walk in thy way.

Endue them plenteously with heavenly gifts,

grant them in health and prosperity long to live, and finally after this life to attain everlasting joy and felicity through Jesus Christ our Lord.

*Amen.*

¶ A Prayer for the Clergy and People.

Almighty and ever-

*heaven and beholdeth all the sons of men.*

1 Tim. 2:1, 2. I exhort therefore that *first of all*, supplications, prayers, intercessions, and giving of thanks, be made for all men, *for kings and for all that are in authority*, that we may lead quiet and peaceable lives, in all godliness and honesty.

Prov. 21:1. The king's heart is in the hand of the Lord; as the rivers of water, he turneth it whithersoever he will.

1 Kings 3:14. If thou *wilt walk in my ways* to keep my statutes and commandments, as thy Father David did walk, then will I lengthen thy days.

Isa. 3:12. O my people, they which lead thee cause thee to err, and destroy the way of thy paths.\*

1 Kings 3:9. Give therefore to thy servant *an understanding heart*, to judge thy people, that I may discern between good and bad; for who is able to judge this thy so great a people?

1 Kings 3:14—*then I will lengthen thy days.*

Isa. 35:10. And the ransomed of the Lord shall come to Zion with songs and *everlasting joy* upon their heads.

James 1:17. *Every good and per-*

\* How important then to pray for rulers—not only, "that we may lead quiet and peaceable lives," but that the people be not corrupted through their evil example.

lasting God, from whom *perfect gift is from above, and cometh down from the father of lights.*  
perfect gift,

send down upon our *Ps. 132:9. Let thy priests be clothed with righteousness.*  
bishops and other clergy,

*2 Thess. 3:1. Brethren pray for us, that the word of the Lord may have free course and be glorified, even as it is with you.*

*Eph. 6:20. And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mysteries of the gospel.*

*2 Cor. 1:11. Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf.*

and upon the congregations *Col. 1:9—11. For this cause we also, since we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding; that ye might walk worthy of the Lord, unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long suffering with joyfulness. [See also Phil. 1:9—11, and 1 Thess. 5:23, &c.]*

committed to their *1 Tim. 1:18. This charge I commit to thee, son Timothy.*

*Acts 20:28. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers.*

the healthful spirit of thy grace;\*

and that they may truly please thee,

pour upon them the continual dew of thy blessing.

Grant this, O Lord, for the honor of our Advocate and Mediator, Jesus Christ. *Amen.*

¶ A Prayer for all Conditions of Men.

O God, the Creator and Preserver of all mankind, we humbly beseech thee, for all sorts and conditions of men,

that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations.

Heb. 10:29. *Spirit of Grace.*

Eph. 1:16. That the God of our Lord Jesus Christ, the Father of glory, may give unto you *the spirit of wisdom.*

1 Thess. 2:4. But as we were allowed of God to be put in trust with the gospel, even so we speak; *not as pleasing men, but God, which trieth our hearts.*

2 Cor. 2:16. Who is sufficient for these things?

2 Cor. 3:5. But our sufficiency is of God.

Ps. 133:3. As the *dew* of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded *the blessing* even life for ever more.

1 John 2:1. If any man sin we have an *Advocate* with the Father, even *Jesus Christ* the righteous.

1 Tim. 2:5. One *Mediator* between God and man, the man Christ Jesus.

Is. 40:28. The *Creator* of the ends of the earth.

Job 7:20. *O thou Preserver of men.*

1 Tim. 2:1 That supplications, prayers, intercessions and giving of thanks, *be made for all men.*

Ps. 67:2. That *thy way may be known* upon earth, *thy saving health among all nations.*

Rom. 10:14, 15. How shall they believe in him, of whom they have not heard? and how shall they hear

\* See Note D, at the end of the volume, *on Prayer for the Clergy.*

without a preacher? and how shall they preach, except they be sent?\*

Ps. 122:6. Pray for *the peace of Jerusalem.*

Gal. 6:10. Let us do good unto all men, especially unto them who are of the household of faith.

Acts 20:28. Over the which, *the Holy Ghost* hath made you overseers.

Acts 15:28. It seemed good to the *Holy Ghost* and to us, to lay upon you no greater burthen than these necessary things.

Eph. 2:20. In whom ye also are builded together for an habitation of God *through the Spirit.*

[See in 1 Cor. 12, an account of the gifts and operations of the Spirit for the edifying of the church.]

that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of Spirit, in the bond of peace, and in righteousness of life.

Eph. 6:18. And supplication for all saints.

John 16:13. Howbeit when he the *Spirit of truth* is come, he shall guide you into all truth.†

Eph. 4:3. Endeavoring to keep *the unity of the Spirit in the bond of peace.*

Phil. 1:27. Stand fast in one spirit, with one mind, striving together for the faith of the gospel.

2 Tim. 2:22. Follow righteousness, faith, charity, with them that call on the name of the Lord out of a pure heart.

Finally we commend to Ps. 140:12. I know that the

\* When Christians pray this prayer, let them remember these questions of the blessed apostle, and then ask themselves whether they are doing what in them lies to further the fulfilment of their petitions.

† "Grant us, by the same Spirit, to have a right judgment in all things." —*Collect for Whitsunday.*

thy Fatherly goodness all those who are any ways afflicted or distressed in mind, body or estate, that it may please thee to comfort and relieve them according to their several necessities,

giving them patience under their sufferings,

and a happy issue out of all their afflictions.

And this we beg for Jesus Christ's sake.

*Amen.*

¶ A General Thanksgiving.

Almighty God, the Father of all mercies, we, thine unworthy servants,

Lord will maintain the cause of *the afflicted* and the right of *the poor*.

James 1:27. Pure religion and undefiled before God and the Father, is this, *To visit the fatherless and widows in their affliction*, and to keep himself unspotted from the world.

Ps. 146:9. The Lord *relieveth the fatherless and widow*, but the way of the wicked he turneth upside down.

2 Thess. 2:16, 17. Now our Lord Jesus Christ himself, and God, even our Father—*comfort your hearts*.

Col. 1:11. Strengthened with all might, according to his glorious power, unto *all patience*, and long-suffering with joyfulness.

Acts 7:9, 10. But God was with him, and delivered him *out of all his afflictions*.

Heb. 12:11. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness, unto them which have been exercised thereby.

2 Cor. 4:17. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.

John 14:32. Whatsoever ye shall ask in my name, I will do.

2 Cor. 1:3. Even the Father of our Lord Jesus Christ, *the Father of mercies*.

Matt. 8:8. I am *not worthy*, that thou shouldst come under my roof.

do give thee most humble and hearty thanks,

for all thy goodness and loving kindness to us and to all men.

We bless thee for our creation,

preservation,

and all the blessings of this life;

but, above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ,

for the means of grace,

and for the hope of glory,

and we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful,

1 Thess. 5:18. In every thing give thanks, for this is the will of God concerning you.

Ps. 138:2 I will worship toward thy holy temple, and praise thy name for thy loving kindness and thy truth.

Ps. 139:14. I am fearfully and wonderfully made.

Gen. 1:27. So God created man in his own image.

Neh. 9:6. Lord, thou hast made all things and thou preservest them all.

Ps. 68:19. Blessed be the Lord, who daily loadeth us with benefits.

Luke 1:68. Blessed be the God of Israel, for he hath visited and redeemed his people.

2 Cor. 9:15. Thanks be unto God for his unspeakable gift.

Eph. 3:19. And to know the love of Christ, which passeth knowledge.

Acts 13:26. Unto you is the word of this salvation sent.

Matt. 28:19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Col. 1:27. Christ in you the hope of glory.

Rom. 5:2. By whom also we rejoice in the hope of the glory of God.

Rom. 2:4. Knowing that the goodness of God leadeth thee to repentance.

Col. 3:15. And let the peace of God rule in your hearts—and be ye thankful.

and that we may show  
forth thy praise,

not only with our lips,  
but in our lives,

by giving up ourselves  
to thy service,

and by walking before  
thee in holiness and  
righteousness all our  
days,

through Jesus Christ our  
Lord,

to whom with thee, and  
the Holy Ghost, be all  
honor and glory, world  
without end. *Amen.*

¶ A Prayer of St. Chrysostom.

Almighty God, who  
hast given us grace at  
this time, with one ac-  
cord to make our com-

1 Pet. 2 : 9. That ye should *show forth the praises* of him that called  
you out of darkness into his mar-  
vellous light.

Matt. 15 : 8. This people draweth  
nigh unto me with their mouth, and  
honoreth me *with their lips*, but their  
heart is far from me.

Rom. 6 : 4. Even so should we  
also walk in newness of *life*.

Rom. 6 : 13. *Yield yourselves unto God*, as those that were alive from  
the dead.

Rom. 12 : 1. I beseech you, there-  
fore, by the mercies of God, that ye  
*present your bodies a living sacrifice*,  
holy and acceptable unto God, which  
is your reasonable service.

1 Cor. 6 : 20. For ye were bought  
with a price, therefore glorify God  
*in your bodies and spirits*, which are  
his.

Eph. 5 : 8. *Walk as children of  
the light.*

Luke 1 : 75. *In holiness and  
righteousness before him all the days  
of our life.*

Phil. 4 : 13. *I can do all things  
through Christ*, which strengtheneth  
me.

Ps. 115 : 1. Not unto us, O Lord,  
not unto us, but unto thy name give  
glory, for thy mercy and for thy  
truth's sake.

[See quotations upon the Doxology.]

Zech. 12 : 10. I will pour out upon  
the house of David and upon the in-  
habitants of Jerusalem, the *Spirit of  
grace and supplication*.

Heb. 12 : 28. *Let us have grace*

mon supplications unto thee; whereby we may serve God acceptably, with reverence and godly fear.

Acts. 1:14. These all continued with one accord in prayer and supplication.

and dost promise that where two or three are gathered together in thy name, thou wilt grant their requests;

fulfil now, O Lord, the desires and petitions of thy servants,

as may be most expedient for them;

granting us in this world knowledge of thy truth and in the world to come, life everlasting.\*

*Amen.*

Matt. 18:19, 20. Again I say unto you, that if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father, which is in heaven: for where two or three are gathered together in my name, there am I in the midst of them.

Ps. 145:19. He will fulfil the desires of them that fear him.

Ps. 20:5. The Lord fulfil all thy petitions.

Ps. 84:11. No good thing will he withhold from them that walk uprightly.

2 Cor. 12:8, 9. For this thing I besought the Lord thrice, that it might depart from me. And he said, my grace is sufficient for thee, for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

1 Tim. 1:2. Who will have all men to be saved, and to come to the knowledge of the truth.

2 Cor. 13:14.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

[Here endeth the order of the Morning and Evening Prayer.]

\* For particular and private blessings, we must ask with deference to the will and the wisdom of God. For knowledge of the truth and salvation, we may ask without reserve, knowing that such petitions are always agreeable to the divine will.

## THE LITANY.

¶ **Or GENERAL SUPPLICATION**, to be used after Morning Service, on Sundays, Wednesdays, and Fridays.

## [1. The Invocation.]

O God, the Father of heaven; have mercy upon us miserable sinners.

*O God, the Father of heaven; have mercy upon us miserable sinners.*

O God, the Son, Redeemer of the world; have mercy upon us, miserable sinners.

*O God, the Son, Redeemer of the world; have mercy upon us, miserable sinners.*

O God, the Holy Ghost,† proceeding from the Father and the Son; have mercy upon us, miserable sinners.

*O God, the Holy Ghost, proceeding from the Father and the Son; have mercy upon us, miserable sinners.*

O holy, blessed and glorious Trinity, three persons and one God;

Luke 11:13. *Your heavenly Father.*

Ps. 4:1. *Have mercy upon me, and hear my prayer.*

Luke 18:13. *God be merciful to me a sinner.*

Rev. 4:17—wretched and miserable, and poor, and blind, and naked.

Rev. 5:9. *Thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation.*

John 1:1. *The word was God.*

Rev. 1:8. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.\*

John 14:16. I will pray the Father, and *he shall give* you another Comforter, that he may abide with you forever, even the Spirit of truth.

John 16:7. If I go not away, the Comforter will not come unto you, but if I depart, *I will send* him unto you. [See on the second Creed.]

2 Cor. 13:14. The grace of our Lord Jesus Christ, and the love of God, and the communion of the

\* The connection, and particularly, verses 11, 13, 17, 18, show that this was spoken by Christ.

† See Note E, at the end of the volume, *on the Personality and Worship of the Holy Ghost.*

have mercy upon us, Holy Ghost be with you all. Amen. miserable sinners.

*O holy, blessed and glorious Trinity, three persons and one God; have mercy upon us, miserable sinners.*

[2. The Deprecations.]

Remember not, Lord, our offences, nor the offences of our forefathers;

neither take thou vengeance of our sins;

spare us, good Lord, pare thy people,

whom thou hast redeemed with thy most precious blood,

and be not angry with us forever.

Isa. 43:25. And *will not remember thy sins.*

Ex. 20:5. Visiting the iniquities of the fathers upon the children.

Nahum 1:2. The Lord *will take vengeance on his adversaries.*

Joel 2:17. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, *Spare thy people, O Lord.*

1 Pet. 1:18, 19. Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold—but *with the precious blood of Christ.*

Ps. 85:5. *Wilt thou be angry with us for ever?*

*Spare us good Lord.*

From all evil and mischief;

from sin;

from the crafts and assaults of the devil;

Matt. 6:13. *Deliver us from evil.*  
Isa. 47:11. And *mischief shall fall upon them.*

Rom. 6:12. Let not sin therefore reign in your mortal bodies, that ye should obey it in the lusts thereof.

Eph. 6:11. Put on therefore the whole armor of God, that ye may be able to stand against the *wiles of the devil.*

2 Cor. 2:11. Lest Satan get an advantage of us, for we are not ignorant of his *devices*.

1 Pet. 5:8. Be sober, be vigilant, because your adversary, the devil, as a roaring lion, goeth about, seeking whom he may devour.

from thy wrath, and from everlasting damnation;

Eph. 5:6. Because of these things cometh *the wrath of God* upon the children of disobedience.

2 Thess. 1:9. Who shall be punished with *everlasting destruction* from the presence of the Lord.

*Good Lord, deliver us.*

From all blindness of heart;

Eph. 4:18. Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them because of *the blindness of their heart*.

from pride,

Prov. 16:18. Pride goeth before destruction, and a haughty spirit before a fall.

vain glory,

Matt. 6:2. When thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues and in the streets, *that they may have glory of men*.

and hypocrisy;

Matt. 23:14. And for a pretence make long prayer.

from envy,

Acts 5:4. Thou hast not lied unto men, but unto God.

hatred,

James 3:16. Where *envying* and strife is, there is confusion and every evil work.

and malice,

1 John 4:20. If a man say, I love God, and hateth his brother, he is a liar.

Eph. 4:31. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, *with all malice*.

and all uncharitableness; 1 Cor. 13:4. Charity suffereth long, and is kind, charity envieth not, charity vaunteth not itself, is not puffed up.

1 Cor. 2. And though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

*Good Lord, deliver us.*

From all inordinate and sinful affection, Col. 3:5. Mortify therefore your members which are upon earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.

and from all the deceits of the world, Mark 4:19. And the cares of this world, and the *deceitfulness* of riches, and the lusts of other things, entering in, choke the word, and it becometh unfruitful.

the flesh, Rom. 7:5. For when we were in the flesh, *the motions of sin* which were by the law, *did work in our members* to bring forth fruit unto death.

Gal. 5:24. They that are Christ's have crucified the flesh with its affections and lusts.

Gal. 6:8. He that soweth to his flesh, shall of the flesh reap corruption.

and the devil; 2 Tim. 2:26. That they may recover themselves out of the snare of the devil, who are taken captives by him at his will.

[See above, under "Crafts and Assaults of the Devil." p. 65.]

*Good Lord, deliver us.*

From lightning and 1 Kings 8:37. If there be in the tempest; from plague, land *famine*, if there be *pestilence*, pestilence and famine; blasting, mildew, locust, or if there

from battle and murder, be caterpillar ; if their *enemy besiege* and from sudden death ; *them* in the land of their cities ; whatsoever *plague*, whatsoever sickness there be ; what prayer and supplication soever be made by any man or by all thy people Israel, which shall know every man the plague of his own heart, and spread forth his hands towards this house ; then hear thou in heaven thy dwelling place, and forgive.

*Good Lord, deliver us.*

From all sedition, privy conspiracy, and rebellion ;

from all false doctrine,\* heresy,

1 Tim 2 : 2. That we may lead a quiet and peaceable life, in all godliness and honesty.

Gal. 5 : 20. Seditions, [placed among the "works of the flesh."]

1 Tim. 4 : 16. Take heed to thyself and to the *doctrine*.

1 Tim. 4 : 1. The Spirit speaketh expressly that in the latter times, some shall depart from the faith, giving heed to *seducing spirits, and doctrines of devils*.

Tit. 2 : 7. In doctrine showing uncorruptness.

2 Thess. 2 : 13. God hath chosen you to salvation, through sanctification of the Spirit, and *belief of the truth*.

Jude 3. Contend earnestly for the faith, which was once delivered to the saints.

2 Pet. 2 : 1. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable *heresies*, even denying the Lord that bought them, and bring

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\* See Note F, at the end of the volume, *on the Importance of a Right Belief.*

upon themselves swift destruction.

1 Kings 22 : 20—22. And the Lord, said, who shall persuade Ahab, that he may go up and fall at Ramoth-gilead ?—And there came forth a spirit and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith ? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also.

John 17: 11. Holy Father, keep through thine own name, those, whom thou hast given me, *that they may be one, as we are.*

1 Cor. 1 : 10. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together, in the same mind and in the same judgment.

1 Cor. 12 : 25. That there should be no *schism* in the body.

Mark 16 : 14. Afterward he appeared unto the eleven, as they sat at meat, and upbraided them with their *unbelief and hardness of heart*, because they believed not them which had seen him, after he was risen.

2 Sam. 12 : 9. Wherefore hast thou despised the commandment of the Lord, to do evil in his sight ?

Ps. 10 : 13. Wherefore doth the wicked contemn God ? He hath said in his heart, Thou wilt not require it.

Mark 7 : 8. For laying aside the commandment of God, ye hold the tradition of men.

and schism ;

from hardness of heart,

and contempt of thy Word, and Commandment ;

*Good Lord, deliver us.*

By the mystery of thy  
holy incarnation;\*

by thy holy nativity and  
circumcision; by thy  
baptism,

fasting,

and temptation;

*Good Lord, deliver us.*

By thine agony and  
bloody sweat;

by thy cross and pas-  
sion;

1 Tim 3:16. Great is the mystery  
of godliness; *God was manifest in the  
flesh.*

Heb. 2:14. Forasmuch then as  
the children were partakers of flesh  
and blood, he also took part of the  
same; that through death, he might  
destroy him that had the power of  
death, that is, the devil.

Matt. 3:13—15. Then cometh  
Jesus from Galilee to Jordan unto  
John, to be baptized of him. But  
John forbade him, saying, I have  
need to be baptized of thee, and  
comest thou to me? And Jesus an-  
swering, said unto him, Suffer it to  
be so now; for thus it becometh us  
to fulfil all righteousness.

Matt. 4:2. And when he had  
*fasted* forty days and forty nights,  
he was afterwards an hungered.

Heb. 2:17, 18. Wherefore in all  
things it behooved him to be made  
like unto his brethren, that he might  
be a merciful and faithful high  
priest in things pertaining to God,  
to make reconciliation for the sins of  
the people. For in that he himself  
hath suffered being *tempted*, he is  
able to succor them that are tempted.

Luke 22:44. And being in an  
*agony*, he prayed more earnestly,  
and *his sweat was as it were great  
drops of blood*, falling down to the  
ground.

John 19:17, 18. And he bearing  
his cross, went forth into a place,

\* See Note G, at the end of the volume, *on the Obscurations.*

called the place of a skull, which is called, in the Hebrew, Golgotha, where they crucified him.

1 Pet. 3:18. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God.

by thy precious death  
and burial;

Luke 24:46. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit; and having said thus, he gave up the ghost.

1 Cor. 15:3. For I delivered unto you, first of all, that which I also received, how that Christ died for our sins, according to the Scriptures, and was buried, &c.

by thy glorious resurrec-  
tion,

1 Cor. 15:20. Now is Christ *risen from the dead*, and become the first fruits of them that slept.

and ascension,

1 Pet. 1:21. Who by him do believe in God, that raised him up from the dead, and gave him glory, that your faith and hope might be in God.

and by the coming of  
the Holy Ghost;

Acts 1:9. And when he had spoken these things, while they beheld, *he was taken up*, and a cloud received him out of their sight.

Eph. 4:8. When he *ascended* up on high, he led captivity captive, and gave gifts unto men.

John 15:26. But *when the Comforter is come*, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.

Acts 2:1—4. And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a

sound from heaven, as of a rushing mighty wind, and it filled all the house, where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were *filled with the Holy Ghost*, and began to speak with other tongues, as the Spirit gave them utterance.

*Good Lord, deliver us.*

In all time of our tribulation ;

John 16 : 10. In the world ye shall have *tribulation*, but be of good cheer, I have overcome the world.

Rom. 5 : 3. We glory in *tribulations* also, knowing that tribulation worketh patience.

Ps. 30 : 6. *In my prosperity*, I said, I shall never be moved.

Rom. 11 : 20. Be not high-minded, but fear.

Prov. 1 : 32. The *prosperity* of fools shall destroy them.

Ps. 23 : 4. Yea, though I walk through the valley of the shadow of death, I will fear no evil ; for thou art with me, thy rod, and thy staff, they comfort me.

2 Pet. 2 : 9. The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the *day of judgment* to be punished.

Matt. 25 : 34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world.

*Good Lord, deliver us.*

[3. The Intercessions.]

We sinners do beseech thee to hear us, O Lord

Dan. 9 : 17. Now therefore, *O our God*, hear the *prayer* of thy servant,

God; and that it may please thee to rule and govern thy holy church universal in the right way;

and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.

Matt. 28:20. Lo I am with you always, even unto the end of the world.

1 Cor. 12:18. But now God hath set the members, every one of them in the body, as it hath pleased him.

Eph. 5:27. That he might present it to himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish.

*We beseech thee to hear us, good Lord.*

That it may please thee to bless and preserve all Christian rulers and magistrates, giving them grace to execute justice, and to maintain truth;

Rom. 13:3. For *rulers* are not a terror to good works, but to the evil.

Rom. 13:4. He is the minister of God—a revenger to execute wrath upon him that doeth evil.

2 Chron. 19:6. And said unto the judges, Take heed what ye do, for ye judge not for man, but for the Lord.

*We beseech thee to hear us, good Lord.*

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word;

Mal. 2:7. For the *priest's lips* should keep knowledge, and they should seek the law at his mouth.

Matt. 15:14. Ye are the light of the world.

Matt. 15:14. If the blind lead the blind, both shall fall into the ditch.

2 Tim. 2:7. The Lord give thee understanding in all things.

2 Tim. 4:2. Preach the word—be instant in season, out of season.

Jer. 23:28. He that hath my word, let him speak my word faithfully.

and that both by their preaching and living, they may set it forth and show it accordingly;

1 Tim. 4:12. Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

*We beseech thee to hear us, good Lord,*

That it may please thee to bless and keep all thy people; Ps. 28:9. Save thy people, and bless thine inheritance; feed them also and lift them up for ever.

*We beseech thee to hear us, good Lord.*

That it may please thee to give to all nations unity, peace, and concord; Is. 2:4. And he shall judge among the nations, and shall rebuke many people, and they shall beat their swords into plough-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.

*We beseech thee to hear us, good Lord.*

That it may please thee to give us an heart to love and fear thee, and diligently to live after thy commandments;

Deut. 6:5. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

1 John 5:3. This is the love of God, that we keep his commandments.

Prov. 16:6. By the fear of the Lord, men depart from evil.

Deut. 6:17. Ye shall diligently keep the commandments of the Lord your God.

*We beseech thee to hear us, good Lord.*

That it may please thee to give to all thy people increase of grace, to hear meekly thy word,

James 1:21. And receive with meekness the engrafted word, which is able to save your souls.

Heb. 4:2. But the word preached did not profit them, not being mixed with faith in them that heard it.

1 Thess. 2:13. For this cause, also, we thank God without ceasing,

because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

Is. 66:2. But to this man will I look, even to him that is of a contrite spirit, and *that trembleth at my word.*

and to receive it with pure affection,

and to bring forth the fruits of the Spirit;

Ps. 119:97. O how *love I thy law;* it is my meditation all the day.

2 Thess. 2:10. Because they received not *the love of the truth,* that they might be saved.

Gal. 5:22. But *the fruit of the Spirit* is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

2 Pet. 1:5—8. And beside this giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you, that ye shall neither be barren nor *unfruitful in the knowledge* of our Lord Jesus Christ.

*We beseech thee to hear us, good Lord.*

That it may please thee to bring into the way of truth, all such as have erred and are deceived;

2 Pet. 2:2. And many shall follow their [i. e. the false teachers'] pernicious ways, by reason of whom, the way of truth shall be evil spoken of.

2 Tim. 2:25, 26. If God will peradventure give them repentance to the *acknowledging of the truth,* that

they may recover themselves out of the snare of the devil.

Is. 44:20. A *deceived heart* hath turned him aside.

*We beseech thee to hear us, good Lord.*

That it may please thee to strengthen such as do stand,

Ps. 27:14. Wait on the Lord ; be of good courage and he shall *strengthen* thy heart.

Eph 3:16. That he would grant you, according to the riches of his glory, to be strengthened with all might by his Spirit in the inner man.

and to comfort and help the weak-hearted,

1 Thess. 5:14. Comfort the feeble minded, support the weak.

Is. 42:3. A bruised reed shall he not break.

Ps. 145:14. The Lord *upholdeth all that fall, and raiseth up* all those that be bowed down.

Rom. 16:20. And the God of peace shall *bruise Satan under your feet shortly.*

*We beseech thee to hear us, good Lord.*

That it may please thee to succor, help, and comfort all who are in danger, necessity, and tribulation ;

Ps. 60:11. Give us help from trouble, for vain is the help of man.

James 2:15. If a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled ; notwithstanding ye give them not those things, which are needful for the body ; what doth it profit ?

*We beseech thee to hear us, good Lord.*

That it may please thee to preserve all who travel by land or by water,

Ezra 8:11. And the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way.

Ps. 107:29. He maketh the storm

a calm, so that the waves thereof are still.

all women in the perils of childbirth, all sick persons, and young children,

and to show thy pity upon all prisoners and captives;

1 Tim. 2:15. Notwithstanding she shall be saved in childbearing, if they continue in faith and charity, and holiness, with sobriety.

James 5:15. And the prayer of faith shall save the sick, and the Lord shall raise him up.

Heb. 13:3. Remember them that are in bonds, as bound with them; and them that suffer adversity, as being yourselves also in the body.

*We beseech thee to hear us, good Lord.*

That it may please thee to defend and provide for the fatherless children and widows, and all who are desolate and oppressed;

Ps. 146:9. The Lord preserveth the stranger; he relieveth *the fatherless and widow*.

Ps. 68:5. *A Father of the fatherless, and a Judge of the widows*, is God in his holy habitation.

James 1:27. Pure religion, and undefiled, before God and the Father, is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

Ps. 146:7. Which executeth judgment for *the oppressed*.

*We beseech thee to hear us, good Lord.*

That it may please thee to have mercy upon all men;

1 Tim. 2:1, 3, 4. I exhort therefore that, first of all, supplications, prayers, intercessions and giving of thanks, be made *for all men*;—for this is good and acceptable in the sight of God our Saviour, who will have *all men* to repent and to come to the knowledge of the truth.

*We beseech thee to hear us, good Lord.*

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts ;

Matt. 5 : 44. But I say unto you, love your *enemies*, bless them that *curse you*, do good to them that hate you, and pray for them that despitefully use you and *persecute you*.

Luke 23 : 34. *Father forgive them*, for they know not what they do.

Acts 7 : 66. Lord, lay not this sin to their charge.

*We beseech thee to hear us, good Lord.*

That it may please thee to give and preserve to our use the kindly fruits of the earth, so that in due time we may enjoy them ;

Luke 11 : 3. Give us day by day our daily bread.

Ps. 34 : 10. The young lions do lack and suffer hunger, but they that wait on the Lord shall not want any good thing.

Acts 14 : 17. And he gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

*We beseech thee to hear us, good Lord.*

That it may please thee to give us true repentance, to forgive us all our sins, negligences, and ignorances,\*

2 Tim. 2 : 25. If God peradventure will *give them repentance*, to the acknowledging of the truth.

Ps. 19 : 12, 13. Who can understand his errors ? cleanse thou me from secret faults ; keep back thy servant also from presumptuous sins.

Ps. 51 : 9. Blot out all mine iniquities.

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\* "Sins; evils, which are done deliberately, with the consent of a misguided will. *Negligences*; offences, which are committed from want of care or consideration, being done rashly, and while we minded somewhat else. *Ignorances*; those faults, which we run into by error and mistake, and should not have acted them, if we had known them to be crimes." — *Comber*. It is necessary to seek forgiveness of negligences and ignorances, as well as of sins, for negligence is always criminal, and ignorance, not unfrequently.

and to endue us with the grace of thy Holy Spirit, to amend our lives according to thy Holy Word ;

Rom. 8 : 13, 14. For if ye live after the flesh ye shall die, but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God.

Ezek. 36 : 27. And I will put my Spirit within you, and cause you to walk in my statutes.

2 Thess. 2 : 13. Because God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth.

*We beseech thee to hear us, good Lord.*

Son of God, we beseech thee to hear us.

*Son of God, we beseech thee to hear us.*

John 5 : 33. That all men should honor the Son, even as they honor the Father.

Rev. 2 : 18, 20, 21, 23. These things saith the Son of God,—I have a few things against thee, because thou sufferest that woman Jezebel, &c.—and I gave her space to repent, &c. And I will kill her children with death, and all the churches shall know that I am he which searcheth the reins and the hearts ; and I will give unto every one of you according to your works.

O Lamb of God, who takest away the sins of the world ;

Rev. 5 : 12, 13. Worthy is the Lamb, that was slain, to receive power, and riches, and wisdom, and honor, and glory and blessing. And every creature, which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne and unto the Lamb for ever and ever.

*Grant us thy peace.*

O Lamb of God, who takest away the sins of the world;

*Have mercy upon us.\**

John 14:27. *My peace I give unto you.*

Rom. 1:7. Grace to you and *peace* from God the Father and *from the Lord Jesus Christ.*

Rev. 6:16. And said to the mountains and rocks, fall on us and hide us from the face of him that sitteth on the throne and *from the wrath of the Lamb.*

Ps. 2:12. *Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little.*

¶ The Minister may, at his discretion, omit all that follows, to the Prayer, "We humbly beseech thee, O Father," &c.

[O Christ, hear us.

*O Christ, hear us.*

Lord, have mercy upon us.

*Lord, have mercy upon us.*

Christ, have mercy upon us.

*Christ, have mercy upon us.*

Lord, have mercy upon us.

*Lord, have mercy upon us.]*

Luke 18:13. And the publican, standing afar off, would not so much as lift up his eyes to heaven, but smote upon his breast, saying, *God be merciful to me a sinner.* I tell you, this man went down to his house justified, rather than the other.

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\* See Note H, at the end of the volume, *on the Worship of Christ.*

¶ Then shall the Minister, and the People with him, say the Lord's Prayer.

[4. The Supplications.]

Our Father, who art in heaven, hallowed be thy name; Thy kingdom come; Thy will be done on earth as it is in heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil.

*Amen.*

*Min.* O Lord, deal not with us according to our sins. Ps. 103:10. He hath not dealt with us after our sins;

*Ans.* Neither reward us according to our iniquities. Ps. 103:10.—Nor rewarded us according to our iniquities.

¶ Let us pray.\*

O God, merciful Father, who despisest not the sighing of a contrite heart,

nor the desire of such as are sorrowful;

mercifully assist our prayers, which we make before thee in all our troubles, and adversities,

Ps. 51:17. A broken and *contrite heart, O God, thou wilt not despise.*

Ps. 12:5. For the oppression of the poor, *for the sighing of the needy,* now will I arise saith the Lord.

Ps. 38:9. Lord, *all my desire* is before thee, and my groaning is not hid from thee.

Ps. 69:29. I am poor and sorrowful; let thy salvation, O God, set me up on high.

Ps. 10:17. Lord, thou hast heard the desire of the humble, *thou wilt prepare their heart, thou wilt cause thine ear to hear.*

Ps. 9:9. The Lord also will be

\* This Rubric seems to come in inappropriately, inasmuch as it meets us in the midst of prayer. But here is a transition from short petitions to which the people respond, to longer prayers, to which they are to listen and assent. "And therefore," says the Homily of Common Prayer and Sacraments, "in our Common Prayer, doth the minister often say, *Let us pray,* meaning thereby to admonish the people, that they should prepare their ears to hear what he should crave at God's hand, and their hearts to consent to the same, and their tongues to say, *Amen,* at the end thereof."

whensoever they oppress us ; a refuge for the *oppressed*, a refuge in times of *trouble*.

Ps. 34 : 6. This poor man cried, and the Lord heard him, and saved him out of *all his trouble*.

and graciously hear us, that those evils, which the craft and subtlety of the Devil or man worketh against us,

2 Cor. 11 : 13. But I fear, lest by any means as the *serpent beguiled Eve through his subtlety*, so your mind should be corrupted from the simplicity, that is in Christ.

Eph. 6 : 16—18. Above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God ; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance.

2 Thess. 3 : 2. And that we may be delivered from unseasonable and wicked *men*.

may, by thy good providence, be brought to nought ;

that we, thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy church, through Jesus Christ our Lord.

Ps. 33 : 10. The Lord *bringeth* the counsel of the heathen *to nought* ;—he maketh the devices of the people of none effect.

Acts 9 : 31. Then had the churches rest [i. e. from persecution] throughout all Judea, and Galilee, and Samaria, and were edified ; and walking in the fear of God, and in the comfort of the Holy Ghost, were multiplied.

Ps. 79 : 13. So we thy people and sheep of thy pasture, *will give thee thanks for ever*.

Ps. 35 : 18. I will give thanks in the great congregation.

Ps. 44 : 26. *Arise for our help*, and redeem us for thy mercies' sake.

Ps. 79 : 9. Help us, O God of our

*O Lord, arise, help us and deliver us for thy name's sake.*

salvation, for the glory of thy name, and deliver us and purge away our sins, for thy name's sake.

O God, we have heard with our ears, and our fathers have declared unto us the noble works, that thou didst in their days, and in the old time before them.

Ps. 44:1. We have heard with our ears, O God; our fathers have told us, what work thou didst in their days, in the times of old.

O Lord, arise, help us, and deliver us for thine honor.

Ps. 79:10. Wherefore should the heathen say, Where is their God?

Glory be to the Father, and to the Son, and to the Holy Ghost.

Ans. As it was in the beginning, is now, and ever shall be, world without end. Amen.

From our enemies, defend us, O Christ.

Luke 1:69, 71. Hath raised up an horn of salvation for us [i. e. Christ]—That we should be saved from our enemies, and from the hand of all that hate us.

Graciously look upon our afflictions.

Ex. 3:7. And the Lord said, I have surely seen the afflictions of my people, which are in Egypt, and have heard their cry.

With pity behold the sorrows of our hearts.

Heb. 4:15. For we have not an high priest, who cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin.

Mercifully forgive the sins of thy people.

Heb. 4:16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Ps. 25:18. Look upon mine affliction, and my pain, and forgive all my sins.

Favorably, with mer-

Job 33:26. He shall pray unto

cy, hear our prayers.

*O Son of David, have mercy upon us.*

Both now and ever, vouchsafe to hear us, O Christ.

*Graciously hear us, O Christ, graciously hear us, O Lord Christ.*

*Min.* O Lord, let thy mercy be showed upon us;

*Ans.* As we do put our trust in thee.

We humbly beseech thee, O Father, mercifully to look up on our infirmities;

and for the glory of thy name, turn from us all those evils which we most justly have deserved;

and grant that in all our troubles we may put our

God, and he will be favorable unto him, and he shall see his face with joy.

*Matt. 9:27. Thou Son of David have mercy upon us.*

*1 John 5:14. And this is the confidence that we have in him, that if we ask anything according to his will, he heareth us.*

*Dan. 9:18, 19. O my God, incline thine ear and hear; open thine eyes and behold our desolations. O Lord! hear: O Lord! forgive: O Lord! hearken and do; defer not, for thine own sake, O my God.*

*Ps. 33:22. Let thy mercy, O Lord, be upon us.*

*Ps. 33:22.—According as we hope in thee.*

¶ Let us pray,

*Sam. 3:32. But though he cause grief, yet will he have compassion according to the multitude of his mercies.*

*Ps. 103:14. For he knoweth our frame, he remembereth that we are dust.*

*Ps. 103:10. He hath not dealt with us according to our sins, nor rewarded us according to our iniquities.*

*Jonah 3:10. And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said he would do unto them, and he did it not.*

*Ps. 50:15. Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me.*

whole trust and confidence in thy mercy;

and evermore serve thee in holiness and pureness of living, to thy honor and glory,

through our only Mediator and Advocate, Jesus Christ, our Lord. *Amen.*

Ps. 42:5. Why art thou cast down, O my soul! and why art thou disquieted within me? *hope thou in God*, for I shall yet praise him for the help of his countenance.

Job. 13:15. Though he slay me, yet will I trust in him.

John 15:8. Herein is my Father glorified that ye bear much fruit.

John 15:2. And every branch that beareth fruit, he purgeth it that it may bring forth more fruit.

Heb. 12:11. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness, unto them, which are exercised thereby.

[See Prayer for Clergy and People.]

¶ A general Thanksgiving.

Almighty God, Father of all mercies, we thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men. We bless thee for our creation, preservation, and all the blessings of this life; but, above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may show forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days, through Jesus Christ our Lord; to whom, with thee, and the Holy Ghost, be all honor and glory, world without end. *Amen.*

¶ A Prayer of St. Chrysostom.

Almighty God, who hast given us grace at this time with

one accord, to make our common supplications unto thee, and dost promise, that when two or three are gathered together in thy name, thou wilt grant their requests; fulfil, now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us, in this world, knowledge of thy truth, and in the world to come, life everlasting.

*Amen.*

2 Cor. 13:14.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore.

*Amen.*

Here endeth the Litany.

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## NOTES.

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### NOTE A.—Page 9. *On the Sentences, and Preparation for Worship.*

THE introductory sentences are to be read, by the minister, as admonitions to those, who have assembled for worship, of the dispositions, which are required of all, who would hope for acceptance before God. Such a commencement of divine service is peculiarly proper, for we should not rush without consideration, into the presence of him “to whom all hearts are open, all desires known, and from whom no secrets are hid,” and who “looks upon the heart,” demanding not outward but inward homage,—nor should we come without due preparation from the cares and distractions of the world, to a service, for which we are all naturally unfit, by our carnal affections, our love of worldly things and our proud self-confidence. With-

out due preparation, we can expect little benefit. It is true, we may be suddenly arrested by the grace of God, when we are not seeking for him, and he who comes "to scoff, *may remain to pray.*" But he undoubtedly, and he only, has reason to expect God's blessing, who comes, with an earnest desire of it, and due preparation for his service. "Come," says the Homily on the time and place of prayer, "come with an heart sifted and cleansed from worldly and carnal affections and desires; shake off all vain thoughts, which may hinder thee from God's true service. The bird, when she will fly, shaketh her wings; shake and prepare thyself to fly higher than all the birds in the air, that after thy duty duly done in this earthly temple and church, thou mayest fly up, and be received into the glorious temple of God in heaven."

The three first sentences are not in the English prayer book, but were added, when the Liturgy was revised for the use of the American Church. They are very suitable as preparatory to worship, but are not entirely "congruous," to use the words of Bishop Brownell, "with the order of our service." We commence our service with confession, and all the sentences in the English prayer book, are either exhortations and encouragements to penitence and confession, or examples of them. They thus exactly harmonize with that part of God's service, which the compilers of the Liturgy rightly judged most suitable for the commencement of public worship, and point out also to the worshiper the most necessary preparation for it. That which qualifies us for God's blessing, prepares us also for his service, and to what is the promise made but to penitence and confession.

It is a pious practice, which ought to be maintained, for each individual to seek God's blessing by private prayer, when he enters the church. To promote this practice, the sentences are here, with more or less alteration, turned into prayers for this use. As the sentences point out the proper preparation for worship, so they furnish us with the proper subjects for such prayers, and the prayers themselves, while they serve the purpose for which they were especially prepared, may also serve in some measure as comments upon the sentences.

It cannot be considered as impertinent, to add to these remarks on preparation for divine service, that the unfeigned humility, which, as implied in confession, has been spoken of, as above all others, the proper feeling, will lead us to put away all ostentation and self-display in God's house. Simplicity

both of dress and demeanor is alone consistent with that self-abasement, to which our service leads us at its very commencement, and sets forth as the foundation of acceptable worship. God alone should be exalted in his house.

NOTE B.—Page 23. *On the Absolution.*

Some persons confound this Declaration of Absolution, with the Absolution of the Romish Church. But a little attention to it will show their error. In the first sentence, the priest sets forth his commission—to do what? To pardon? No; but, as the minister of God, to declare *remission of sins* to the penitent. In the next sentence, he proceeds to execute his commission. And how does he do it? By simply declaring that “*He*,” i. e. God, “pardoneth and absolveth”—whom?—“all those who do truly repent and unfeignedly believe his holy gospel.” Does he pretend to decide upon their repentance and faith? Not at all. The words “truly” and “unfeignedly,” are designed to turn the thoughts of the worshipers to that great Being, who searches the hearts, as the one, with whom, in this matter, they have to do. The priest proceeds, “Wherefore let *us* beseech him,” &c., not setting himself up as the pardoner, but uniting himself with the penitents, who seek absolution from God.

Nothing can come more properly after confession, than the declaration of God’s pardoning mercy. And nothing can be more proper than this form. The minister exhibits his authority, and declares his message, and then places himself under its benefits, modestly acknowledging “the earthen vessel,” (2 Cor. 4: 7.) through which the message is conveyed.

NOTE C.—Page 47. *On the Descent to Hell, and the Intermediate State.*

*The place of departed spirits*, as in the Rubric. Christ, the God-man, ascended to heaven *after his resurrection*, and until the resurrection at the last day, the souls of the faithful departed will not be admitted to the full and final reward of the blessed in heaven. Between their death and resurrection, their souls are in paradise—Abraham’s bosom—the place of departed spirits—happy—resting from their labors—their works following them, but “waiting for the adoption, to wit, the redemption of the body,” before they can be prepared to ascend and be, in the most perfect and glorious sense, “ever with the

Lord." Not till the resurrection cometh the judgment, and not till the judgment are men sent to the places of their everlasting abode. This appears to be the simple doctrine of the Scriptures.

Luke 14: 4. Thou shalt be *recompensed at the resurrection of the just.*

1 Cor. 15: 52—54. The dead shall be raised incorruptible. For this corruptible must put on incorruption, and this mortal must put on immortality. *Then* shall be brought to pass the saying, Death is swallowed up in victory.

1 Thess 4: 16, 17. The dead in Christ shall rise first. Then we which are alive, and remain, shall be caught up together *with them* in the clouds, to meet the Lord in the air, and *so shall we ever be with the Lord.*

Col. 3: 4. When Christ, who is our life, shall appear, *then shall ye also appear with him in glory.*

Dan. 12: 2. Many of them that sleep in the dust of the earth, shall awake, some to everlasting life, and some to shame and everlasting contempt.

2 Pet. 2: 9. The Lord knoweth how to deliver the godly out of temptation, and *to reserve the unjust unto the day of judgment to be punished.*

In these passages the time of *final* reward, both of the righteous and the wicked, is placed at the resurrection.

The doctrine of an intermediate state, seems to result necessarily from that of the resurrection of the body. If the body is to be raised, and the soul reunited to it, that the man may, in his entire nature, receive the reward of his works—that the Christian, in his glorified body, may be more perfectly fitted to be with and like his lord who has gone before him into heaven, with a similar glorified body—and that the very nature, over which Satan had triumphed, and which death had made its own, being raised to heaven in immortal beauty, should for ever grace the victory of the Messiah; and on the other hand, that those who had sinned in, by, and for, the body, should also in the body suffer the vengeance of God;—then must the state of souls between death and the resurrection be other than it will be after that glorious event.—What the condition of souls in this intermediate state may be, we know not, save that those of the righteous are happy, and those of the wicked "in torment." "Blessed are the dead, that die in the Lord," says St. John, "from henceforth," and our blessed Saviour told the

penitent thief that he should be with him *that day* in paradise. —The notion then, that souls, in the intermediate state, are insensible, is contrary to Scripture.

Where souls, in this state, may be, it is unnecessary to inquire. What Scripture teaches, and the creed intends, is that there is such an intermediate state, and that the place of departed and separate spirits is not the same as that, which they shall have after their reunion with their risen bodies, and they shall have received the assignment of their eternal homes, at the day of judgment. The common notion, especially of those Christians, among whom these ancient symbols of the faith have fallen into disuse, has abolished all this, and sends the souls of the departed to their full reward or punishment, immediately after death, and at the judgment recalls them from heaven and from hell, to receive a sentence, of which they have already long been in possession.

I suppose that the great objection to this doctrine, springs from the feelings of those, who have lost friends, and delight in believing, that they are in the very heaven of God, burning like seraphs before his throne. But, possibly, for it is all conjecture, in this intermediate state, the departed may retain more sympathy with the present world, although so unlike what they were here, than they can have in their glorified nature, and in the perfect presence of God, for, as our Saviour says, in reply to a question, which involved the continuance of our present relations to each other ; “in the *resurrection* they neither marry, nor are given in marriage, but are as the angels of God in heaven.”—This state is one of expectation, and is it not, therefore, one of prayer ? Witness the prayer of souls under the altar, (Rev. 6 : 10.)—and that surviving friends are remembered, witness the anxieties of Dives, though in torment.

After the death of Christ, doubtless his human soul went to the place of departed human spirits, and was with the souls of the righteous departed, preaching to them as St. Peter says, till his resurrection. The passage, which I have quoted against this article of the creed (Acts 2 : 27.) was explained by the early Christians, upon this ground. And they considered the doctrine expressly taught by St. Peter (1 Pet. 3 : 19.) “By which also he went and preached unto the spirits in prison.” “In the earliest times, (says Knapp, Theology, II. 199.) this passage was universally considered as denoting the continuance of Christ in Hades, and this meaning is undoubtedly the most natural, and

best suited to the words, the context, and all the ideas of antiquity. But as this meaning does not accord with modern ideas, various other explanations have been attempted.” &c. &c.

“Their souls,” says Irenæus, Bp. of Lyons, (Ob. A. D. 202.) speaking of the order of the glorification and resurrection of true Christians, “shall go to an invisible place appointed by God, where they shall tarry till the resurrection, in continual expectation of it. After which, receiving their bodies, and rising perfectly, i. e. corporally, they shall come to the presence of God.” Sir P. King’s Hist. Ap. Creed, p. 205. So Justin Martyr Ob. A. D. 163.) says, “All souls do not die, but those of the godly remain in a better place, and those of the ungodly in a worse, expecting the day of judgment.” (ib.)

*Hell*, in the ancient English dialect, was used, in the larger sense, for the general receptacle of all souls whatever, being derived from the old Saxon word *Hil*, to hide, or the participle *Helled*, hidden. It was equivalent therefore, to the Greek *Hades*. Its present limited signification has tended probably to embarrass this subject, in the mind of the English reader.

This article of the creed was insisted on by the ancients, because “it afforded a weighty argument against the followers of Apollinaris, who denied the existence of a human soul in Christ.” It has received a great variety of interpretations, as may be seen in bishop Pearson. That which I have given, following the Rubric, appears to me to give the simple sense of Holy Scripture, and of the ancient church, free from the additions which, as is wont, began very early to cluster about a point so mysterious.—For a brief but distinct view of the subject, see Knapp’s Theology, above referred to, and for a beautiful speculation on the “state of souls,” see Saturday Evening, Chap. 24.

NOTE D.—Page 58. *On Prayer for the Clergy.*

If Christians wish to “be refreshed” by their ministers, (Rom. 15 : 32.)—or to have “that which is lacking in their faith” perfected, (1 Thess. 3 : 10.)—or to see the word of the Lord prospering in the conversion of souls, (2 Thess. 3 : 1.)—let them pray, that they may have large measures of the “Spirit of grace.” For as saith the Homily for Whitsunday, “Which thing [i. e. the visible descent of the Holy Ghost, on the day of pentecost,] was undoubtedly to teach the apostles and all other men, that it is He, which giveth utterance and

eloquence in preaching the gospel; that it is He, which openeth the mouth to declare the mighty works of God; that it is He, which engendereth a burning zeal towards God's word, and giveth all men a tongue, yea, a fiery tongue, so that they may boldly and cheerfully profess the truth in the face of the whole world." "After this sort," says the Homily on Prayer, part 3, "did the congregation continually pray for Peter, at Jerusalem, and for Paul, among the Gentiles, to the great increase and furtherance of Christ's Gospel. And if we, following their good example herein, will study to do the like, doubtless it cannot be expressed, how greatly we shall both help ourselves, and also please God."

NOTE E.—Page 64. *On the Personality and Worship of the Holy Ghost.*

That the Holy Ghost is *something divine*, ( $\tauι \ \tilde{\sigma}ειον$ ) cannot be doubted. The most important question to be discussed, relates therefore to his *personality*. If a person, he is God. Let us see how the language of Scripture bears upon this point,

The Holy Ghost is called (John 14:16, 26; and 15:26, &c.) the *Comforter*, or as some render it, *Helper*, not Help.—He is the author of spiritual gifts, (1 Cor. 12:4—11,) and not therefore to be confounded with the gifts.—He is said to *hear*, to *speak*, to *receive*, &c. all of which are the acts of a person, (John 16:13, &c.)—He appears as a *personal agent*, in sending Paul and Barnabas on a mission through Cyprus, Pamphylia, &c. (Acts 13:2, 4)—Again, he appears as a personal agent, when he is represented (Acts 20:28.) as having made the elders of the church at Ephesus, overseers of the flock. And so in many other places.

In the formula of Baptism, (Matt. 28:19.) he is mentioned in distinction from the Father and the Son. So also, in the apostolic benediction, (2 Cor. 13, 14.)—In none of these passages does he appear as the personification of some attribute of the Deity, or merely as a divine influence, but always as a *personal agent*.

Is he to be worshipped, as he is in this supplication? If God, certainly. Have we any examples of the worship of the Holy Ghost in the New Testament? Paul says, (Rom. 9:1.) "my conscience bearing me witness in the Holy Ghost." "This must be considered as an act of divine worship, (says Knapp, Theol. II. 283.) since both Mosaic and Christian rules forbid swearing by any but the supreme God, Matt. 5:33—36.

To swear by God, and to honor or worship him, were synonymous terms in the old Testament." See Jer. 5:7; Deut. 6:13; Josh. 23:7; Isa. 65:16.—Again, the apostolic benediction (2 Cor. 13:14.) is the *invocation of a blessing*.

Is he to be worshipped separately, as here? Why not, if he has a distinct agency in the work of man's redemption? And indeed is not the distinct worship of the Holy Ghost, as in this passage, important in its bearing upon our views and feelings in regard to his peculiar and important office?

NOTE F.—Page 68. *On the Importance of a Right Belief.*

The petition, to be delivered "from false doctrine and heresy," is important, for our opinions are the promises of our actions, and only a right faith is likely to be followed by a right practice. It is quite absurd to represent the doctrines of religion as matters of minor consequence, upon the ground of the supreme importance of a pious life. Who lives piously, but because he believes piously? Why did God reveal the *truth* to us, why did Christ "come to bear witness" to it, and why is the Holy Ghost sent to "lead men into all truth," if a right belief is not of fundamental importance? Corrupt public opinion, and you corrupt public morals. Corrupt the truth of the gospel, and it loses in proportion its healing energy. "The *truth* shall make you free." What can be of more *practical* importance to the Christian, e. g. than to know the grounds of acceptance with God? And who knows not how completely at variance are the notions of those, "who call themselves Christians," upon this point, and that in consequence of their different doctrinal views concerning the nature and office of Christ.

NOTE G.—Page 70. *On the Obscurations.*

The striking appeals to God, which commence with this passage, "by the mystery of thy Holy incarnation," &c. are of the form called *Obscurations*, by the older writers; but apt and beautiful as they are, they have not escaped misapprehension and censure. A brief consideration of their nature and appropriateness may not be out of place.

The 44th Psalm is a prayer composed for the church in a season of calamity. How does it commence? With an appeal to past instances of God's goodness, in view of which the church rouses herself to confidence in him, and in this confidence urges her prayer for deliverance. "Arise for our help, and redeem us for thy mercies' sake."

So again in the 74th Psalm. The prophet complains of the desolations of the sanctuary, and appeals to God's past mercies. v. 2, "Remember thy congregation, which thou hast purchased of old." And verses 12—15, "Thou didst divide the sea by thy strength," &c. And he founds his petitions upon the appeal, v. 22, "Arise, O God, plead thine own cause," &c.

The same turn of pious thought occurs in the 85th Psalm.

Why may not the Christian make the more forcible appeal to the infinite mercies of God as shown, at every step in the great work of redemption, for the encouragement of his faith under trials and afflictions? Nay, can he, without guilt, neglect to fortify his soul, with such proofs of the transcendent mercy of God as have been exhibited to him in the incarnation, the agony and bloody sweat, the cross and passion, the death, resurrection, and ascension of his eternal Son? The spontaneous action of a right mind would lead directly to this method. Suppose a godly man, upon his knees, in distress, tempted to doubt God's mercy, and struggling with unbelief. He can utter nothing, and hardly send up a desire to God, till he remembers the Son of God, his agony, and his death, endured for all—for him. The spell is burst, and he exclaims, "I must believe thee, I do believe thee, Almighty God; though thou slay me, I will trust and hope in thee."

When we call to mind, as in these obsecrations, the appearance of God in mortal flesh, and the unmeasured sufferings of his human nature in the garden, and upon the cross, and even those apparently minor circumstances, his baptism and circumcision, which were nevertheless necessary to his fulfilling all righteousness, as one "made under the law," that he might be a perfect Saviour—and remember all this as done for us, how can we fail to find that in our hearts, which St. Paul so well expresses, (Rom. 8:32.) "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" And when we call to mind the glorious resurrection and ascension of Christ, and the fulfilment of his promise in the coming of the Holy Ghost, all evincing that his sufferings had been accepted by the Father, and that he is now enthroned in the plenitude of his mediatorial power and glory;—how can we fail to feel an increased confidence in drawing nigh to God? As we go on naming, in our appeals to God, one after another, these demonstrations of Christ's compassion, and God's love in Christ, our

faith should rise, at every step until we can boldly enter into the Holiest, by the new and living way, which Christ has consecrated for us, through his flesh, and draw near to the very throne, with a true heart, and in the full assurance of faith.

NOTE H.—Page 80. *On the Worship of Christ.*

Here,—where our supplications are addressed so explicitly to Christ, and we follow up our requests with repeated and urgent petitions, addressed to him, in his different capacities, as the Son of God,—as the Lamb of God who was slain for us,—as the Christ, the Anointed, the Messiah, consecrated to be our High Priest and King,—it is proper to consider a little more fully the subject of worshipping him. The passages quoted in the text, will go far to show the propriety of our practice in this respect, but it will appear clearer, when we consider carefully the examples in the New Testament, of prayer addressed to Christ.

In Acts 7:59, we have a palpable instance. “Lord Jesus,” said the dying Stephen, “receive my spirit.”

We find another in Paul’s prayer for the removal of the “thorn in the flesh,” 2 Cor. 12:8. “I sought *the Lord* thrice, that it might be removed from me.” Whom did he mean by *the Lord*? The immediate context determines, v. 9, “And he [the Lord] said unto me, My grace is sufficient for thee, for my strength is made perfect in weakness.” Most gladly then exclaimed the apostle, do I submit, nay, “I will rather glory in my infirmities.” Why? “that the *power of Christ* may rest upon me.” It was Christ, then, whose strength was to be made perfect in his weakness, and Christ to whom he thrice prayed.

It appears to me probable, that when “the Lord” is addressed in many other passages, the Lord Jesus Christ is intended, although the context does not always, as in the instances above, afford decisive proof. In Acts 1:24, the context makes this probable. “And they prayed and said, Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen.” Peter, in making the proposal for the choice of an apostle, had just spoken of Jesus, as “the Lord Jesus.” Add to this, that “the Lord” is the common appellation of Christ.—that the Lord Jesus appointed the other apostles,—that he appeared miraculously to commission Paul, (Acts 9:5.) and the fact, shown by the above examples, that Christ was prayed to under the title, Lord, and the probability becomes great, that he is the “Lord” addressed in the prayer under

consideration. The addition, "who knowest the heart of all men," agrees with what is said of Christ, John 2:25. "He knew what was in man," and with what he says of himself, Rev. 2:23, "I am he which searcheth the reins and the hearts."

Prayer to Christ is spoken of in 1 John 5:14, 15. "These things," says John, v. 13, "have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. And this is the confidence that we have in him, That if we ask any thing according to his will *he heareth us*; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." Here the person spoken of, the Son of God, is the same through the whole passage.

The passages which supplicate "the grace of our Lord Jesus Christ," are all prayers to him. Rom. 1:7.—1 Cor. 16:23.—2 Cor. 13:14.—Gal. 6:18.—Eph. 6:23.—Phil. 4:23.—1 Thess. 5:28.—2 Thess. 3:18.—2 Tim. 4:22.—Philem. 25.—Rev. 22:21. In the first Epistle to the Thessalonians, (3:11—13.) we have a remarkable example of this kind of prayer to Christ. "Now God himself and our Father, and our Lord Jesus Christ direct our way unto you. And the Lord [i. e. the Lord, whom he had just named] make you to increase and abound in love one toward another, and toward all men, even as we do toward you; to the end *he* may stablish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ, with all his saints."

From these passages, we may learn that praying to the Son of God is one way, in which we are to "honor him even as we honor the Father." John 5:23.—We may see that, with the apostles, the declaration of Christ "that all power was given to him in heaven and in earth," was not a dead letter; and that in holding him to be "head over all things, to the church," (Eph. 1:22.) they believed, that, as members of it, they might look to him for all their wants.

In our supplications to Christ, what do we more than follow the examples of the apostles, recorded in Holy Scripture, and sanctioned by its doctrines, and transmitted to us from their days, also through the ancient Liturgies? And if Christ is "head over all things, *to the church*," is there not a peculiar aptness in such supplications?







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